SUNDAY SCHOOL JOURNAL for TEACHERS AND YOUNG PEOPLE.

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In Patience Wait.

BY RUTH ARGYLE.

IN patience wait, O teacher, wait,
The seed long watched shall germinate,
When the cold soil in which 'twas sown
The warmth of God's sweet love has known.

Perchance no sign of growth appears,
Yet thou hast shed *so* many tears
Above the spot that holds thy seed,
Wondering if God would ever heed;

Or if thy labors were too small
To claim *his* notice after all.
Could One who stooped a mite to bless
Count this, thy work of love, for less?

Art not thou trying more to do,
More than God had for thee in view?
He meant not that thine anxious eye
On growths beneath the soil should spy.

That is his care, he'd have thy love;
Trust till the blade appears above
The cloven ground; perhaps *he* knows
'Twill do so ere the morrow's close.

Teacher, in patience wait, since God
Lets no seed die beneath the sod,
But guards it constantly for thee,
From seed-germ to the perfect tree.

Planning for Work.

HERE is a man busy with paper and pencil drafting a house, measuring off its rooms, estimating cost and time of construction. He is planning his work.

Here is a farmer. In thought, he goes over his fields, selects his crops, and adapts seed to soil. He is planning his work.

Here is a general, an army clustered about the tent within which he studies the map of the country he has invaded, picks out his roads, and locates his battles. He, too, is planning. Without a plan, how dissipated may be the efforts we make! With it, how effective each movement!

Winter is a season with its special advantages for certain forms of activity. Wisely anticipate December's movements with November's plans. An hour of careful thought now may double the harvest that will be garnered three months away. It may be a new method in teaching or a new activity for the scholar in church-work. It may be a course of private study or a round of lectures. It may be a succession of systematic efforts to reach the spiritual wants of your class. What a difference it will make because you plan for the winning of souls! Like the examples given above, anticipate your work, you who battle for eternity, build for eternity, harvest for eternity. Having planned, push your work. Let there be a rail under it, and then put steam behind it.

The Man on the Wall.

A MAN is walking a high wall, carrying a gun on his shoulder. His form is outlined sharply against the blue sky as if he were making a silhouette of himself. Is he up there because it lifts him nearer to the birds overhead? His is the kind of game that does not fly; it runs, if it have a chance. On the other side of the high wall is a somber yard, and this encircles a still more somber building. That man is on the watch for any possible runaway from the prison. His office, whose expenses are met by the State, is to keep a man from getting out.

We can think of one whose work is to keep a man from getting in. The purpose of one is penal, that of the other is preventive. This second person has no rifle on his shoulder, but a Bible in his hand, his only weapon. He walks no wall; he occupies a

settee. His field of supervision is a class of boys. He aims to develop in them tendencies that will take them far from prison. He aims to make them pure, honest, diligent, temperate, prayerful. Which is the more important to the State, the paid officer on the wall or the labor of love in the Sunday-school? Does the State properly recognize its most efficient, cheapest ally, the Church of God? And does the Church of God recognize the high character, the imperative necessity of its own labors, not forgetting the Sunday-school?

The Post of Blessing.

How can we expect any spiritual blessing on our work unless we meet its cost? Can we expect music from our wind-harp if we do not take it where the wind will breathe upon it? If we wish for any generous harvest, do we make a bed for our seed in the corner of the cellar and there drop and leave it? In spiritual things, if we wish for results, we must obey the laws of blessing. If we would have power over our scholars and lead them forward to god-like lives, we must first have power with God. There must be an isolation from the world, an opening of the soul to God in entire surrender. Let there be a waiting upon him in prayer, full, absorbing, the supplication and consecration of our entire natures. Though we see no mystic flame and hear no ecstatic utterance, yet Pentecost will have come again and its evidence be seen in human lives.

The Drifting Vessel.

A VESSEL was drifting, drifting toward an ugly reef. No earthly power apart from the wind could save it. Would the wind lift its wings, beat hard, quick, and fly to the vessel's release? How intently the crew, the officers, all look up to the motionless sails! Before them is the frowning reef; above, are those idle sails. O wind, wind, come and blow! "Ah," some one may cry, "there's a puff!" Others look up. There is a fluttering of the maintop-gallant sail? It was a stroke from the wing of a breeze. Will it be repeated? How intently they gaze upward! How anxiously every eye is fastened on that flapping sail. Yes, it is the wind. It strengthens. It fills the canvas. And now the vessel overcomes the current, she swings about, and the crew are saved.

O teacher, looking at some valued life drifting toward sad, spiritual disaster, there is just one power that can avail. It is not in man; it is in God. It is that mighty wind of the Holy Ghost that can bring this endangered soul into a place of safety. Be looking up! Cry out in prayer, your face lifted toward God, waiting for the Holy Ghost. Marvelous wind of Pentecost, breathe upon us!

Concerning the "News."

As many of our readers understand, we are compelled by reason of our large circulation to prepare all the material for the SUNDAY-SCHOOL JOURNAL a long time in advance, so that we have no room, strictly speaking, for "news." Yet we are always glad to notice events of interest in connection with Sunday-school work, even though when our readers see the facts noticed they may seem to be out of date.

The present (November) number of the JOURNAL has the last of its "copy" sent to the printer between the first and the fifth of September. The most of it was sent ten days before. It will thus be readily seen that we cannot make our JOURNAL what is sometimes called "newsy." We aim, however, to make it interesting, and to publish especially any thing pertaining to the most important of all news to men, the Gospel of the Son of God.

Sometimes also, when there are five lessons in a month, we have room for very little besides what is connected with the lessons. We must illustrate and comment on them whether we have any thing else or not.

But we are always glad to get from our readers any items of interest connected with Sunday-school work. So send along accounts of whatever of interest or importance occurs in your school and we will try, sooner or later, to find room for the items.

A Veteran.

ONE of the oldest and foremost Sunday-school workers in our Church has, on the day this article is written (September 2), reached the advanced age of eighty years. That in itself is not so remarkable as the fact that he is still as active as ever in his daily work and in his Sunday labors. No one, to see him busy at his desk or moving about as spry as a young man, would imagine him to be anywhere near fourscore years old. Yet he is positive in the assertion that he was born September 2, 1806, and we must take his word for it.

We refer to the Rev. Joseph Longking, D.D., for many years connected with the Methodist Book Concern in New York, as printer, proof-reader, superintendent, editor, and almost every thing. His has been truly a busy life. Hard work, instead of breaking him down, has kept him young. Long before the present system of lessons was in use he found time, amid his numerous duties, to write question books and commentaries for Sunday-school teachers and scholars. The parents and grandparents of many of the present generation of Sunday-school scholars found great help in studying the Scriptures by the use of Longking's Question Books and Notes on the Gospels, and they are helpful still. As a Bible-class teacher he has had

few equals. Some of the leading ministers and laymen in our Church in and around New York city were members of his famous Bible-class in the old Greene Street Church forty years ago and more.

We hope he may live to fill out a century.

Sham Profundity.

It is said that Balzac, when once asked by an inquisitive reader of one of his books to explain a certain passage in it which the reader was unable to understand, frankly admitted that it had no meaning at all.

"You see," said he, "for the average reader all that is clear seems easy, and if I did not sometimes give him a complicated and meaningless sentence he would think he knew as much as myself. But when he comes upon something he cannot comprehend he re-reads it, puzzles over it, takes his head between his hands, and glares at it, and, finding it impossible to make head or tail of it, says, 'Great man, Balzac; he knows more than I do!'"

We have heard sermons which seemed to be constructed on that principle. There are preachers who appear to imagine that if they are obscure they will be reputed metaphysical. The true metaphysician is disgusted at such pretensions. And there are people who profess to enjoy this kind of discourse, possibly because it makes them appear philosophical to seem to be able to appreciate the hard passages.

It is very easy to mistake mud for depth. It does not follow because one cannot see the bottom that the stream is deep. It may be very shallow, and the bottom obscured because of mud. On the other hand, there are deep waters so very clear that the bottom may be seen, with shells and pebbles, many fathoms down. And there are great preachers and great teachers who can discourse of the most momentous themes in a way to make the hearers understand.

"Well, brother," said a good old dame to the junior preacher on the circuit, "some folks like Brother B. [the preacher in charge] because they say he is a deep preacher; but for my part I like shallow preaching, such as you give us."

That was a high compliment. Though, it must be confessed, it was somewhat equivocally expressed, the old lady's meaning was clear enough. That young man afterward became an eminent minister in our Church, and to the day of his death never had any difficulty in making his audience understand what he meant, because he himself knew what he meant. He thought clearly and spoke correctly.

There is a lesson here somewhere for Sunday-school teachers.

Pupil—Teacher.

He who would teach Christ's truth to others must himself be a pupil in the school of Christ. No lesson helps, no commentaries, however learned, critical, and complete, are sufficient to give one that insight into the doctrines of the great Teacher, and that conviction of their absolute truthfulness, which are essential qualifications of an efficient instructor. To know that those doctrines are divine one must accept them, not only as theories to be assented to by the intellect, but as revelations of divine love made to the heart, as truths for faith to cling to, as spiritual conceptions giving birth to a love responsive to that infinite love which they set forth. Hence the Saviour said, "If any man will do his will, he shall know of the doctrine whether it be of God." And all Christian experience conforms to this saying. As a matter of fact no man fully comprehends Christ's words or feels their regenerating power until he honestly wills to do what they command. But when a man can say, "I love him because he first loved me," he sees a meaning, a beauty, a grandeur in Christ's words which qualifies him to teach as he never could do without that experience of faith and love. Let him, therefore, who desires to teach well enter himself as a perpetual pupil in the school of Christ.

Amusement or Instruction—Which?

Amusement and instruction are not synonymous terms, albeit in these days of sugar-coated pills there is in many a disposition to treat them as such. Professor Amiel, an experienced educator, says, "They may no doubt be mingled and combined, but if we wish to obtain direct and single effects we shall do best to keep them apart." He said this of secular and merely moral instruction. If best kept apart in secular teaching, it certainly must be more emphatically so in giving religious instruction, wherein the highest of all effects, the regeneration of the heart, is, or always should be, directly and consciously sought.

In supporting his objection to the mixing of amusement with instruction he says, "The well-disposed child does not like mixtures which have something of artifice and deception in them." This may be true of a precociously observing, but not of the average, child, which, without thinking of any deception, would laugh at the funny words of his teacher and reject their appended moral. The fun indisposes the mind to consider the duty taught. There is an incongruity between the two things, and as a child, when persuaded to take a sugar-coated pill into its mouth, may keep it there until the coating is gone and then reject the pill itself, so the average pupil will feast on the fun of an address and reject the truth he most needs to treasure up.

But the professor utters a golden truth when he

says, "Duty *claims* obedience; study requires application; for amusement nothing is required but good temper. To convert obedience and application into means of amusement is to weaken the will and the intelligence. These efforts to make virtue the fashion are praiseworthy enough, but if they do honor to their authors, on the other hand, they prove the moral anæmia of society. When the digestion is unspoilt so much persuading is not necessary to give it a taste for bread."

To these sentiments every experienced and earnest teacher will give a hearty approval. He knows that there is no royal way either to learning, virtue, or piety. The temple of knowledge still stands on a hill which cannot be ascended by an elevator, but only by application, and step by step. Virtue is not pleasing, piety is not attractive, to the selfism of a child. He cannot be allured to them by laughter, or exciting words, but must be roused to seek them by the stern voice of duty, by the spur of moral conviction. Hence he is wronged if not given to understand that life is not a play-ground, but a workshop; that its blessings do not drop like overripe fruit into the lap of the self-indulgent trifler, but are given only to the hand of the diligent and obedient. To teach otherwise is to spoil the child's digestion and give it a distaste for saving truth, just as rich, highly seasoned food spoils his appetite for bread and other healthful diet. There is a time to be amused and a time to be instructed, but a different time is appointed for each.

The Missing Link.

Not long since an article appeared in *The Christian Advocate*, from the pen of the Rev. A. N. Craft, D.D., with the title, "The Missing Link Between the Church and the Sunday-school." It is characterized by vigor and frankness, and contains some pungent truths that the Church will do well to heed.

After referring to the difficulties in the way of securing the conversion of the children in our Sunday-schools, the writer develops his plan for supplying "The Missing Link." He says:

"The pastor's children's class, as a meeting separate from the Sunday-school, will not do this. As to two meetings of the children on Sunday, hard-worked mothers have to be consulted. The children themselves would become weary; week days are absorbed in day-school; and they need Saturday for play. A children's class, with a separate hour of meeting as a permanent thing, will reach but a small portion of the children.

"This work must be done in the Sunday-school. The old class-leader system, as applied to the children, must be abandoned unless the teachers are the leaders. The class-meeting people and the revival-loving people must become workers in the Sunday-school. I do not mean the cranks; they must be kept out. We must have thoroughly Christian teachers, who will be both teacher and class-leader. Let there be a Sunday-school prayer-meeting, once a month, fifteen minutes long. Let the opportunity for rising for prayer be given as often. Let the appeal be short, but as earnest as those which are given at protracted meetings.

"'All ten years of age and younger' (using the language of the Discipline) will respond at once. Most of the boys and girls in their teens will soon be reached. Some adults will yield. I have tried this experiment, and would pledge myself to go into any Sunday-school and secure this result. Any good superintendent can do this without the aid of the pastor.

"Let a secretary be appointed, whose sole duty it will be to keep a record of those who have become seekers, of their age, home influence, their state of experience, their baptism, their teacher and leader, and report to the pastor those who are judged to be ready for full membership in the Church. Let the bell tap five minutes before the close of the lesson as a signal for the teachers to speak to their scholars especially on the subject of experimental religion. Let the pastor, superintendent, or teacher invite those who from time to time especially need it to a place of private conference and prayer. This, we think, if carried out would supply the missing link between the Sunday-school and the Church."

A pastor in the State of New York writes us, referring to this article:

"If our Sunday-school workers could all catch the idea suggested by Dr. Craft, and throw themselves into the work in that line with inspiration and enthusiasm for Christ, thousands of our children might be brought to Christ. We must act quickly, and with vigor and love, or they are lost to us, to the Church, and to heaven, many of them.

"It seems to me that we are not as largely securing the conversion of our children as we should, and yet what interests are soon to be committed to these children! The salvation of our country and the world is suspended upon this issue. Has there ever been a time when it has been as important as now—the early conversion of the rising generation?

"The thought of what is before our children and youth is to me well-nigh overwhelming. May God help us all to do with our might what our hands find to do in this direction."

It is a hopeful sign when the heart of ours faithful pastors turn in the direction of practical results in our Sunday-school work.

A Sad Sight.

BY A TEACHER.

It was in a church. "Children's Day" services had called out a large congregation. The children were there in force, and, as was to be expected, the

grown people came to see and be glad with the little ones.

The large primary class filled the seats nearest the altar. How sweet and innocent the little faces looked! How "unspotted from the world!" The very flowers that smiled on every side did not seem brighter and purer than they. The very birds, uttering soft notes of praise, did not seem more innocently happy than did these little ones. Looking on, beyond, to the seats full of self-conscious little maids with frizzes and bangs, and to the rows of fashionable and frivolous young people, still further back, one felt instinctively like throwing protecting arms around this fresh innocence and unconscious grace.

Protect them, O yes, from the world, the flesh, and the devil! Protect them from the arch enemy who loves nothing so well as to spoil the sweet unconsciousness of childhood!

Alas! that the dear children should need to be protected from the very Church herself, which ought to be such a wise and tender mother! From the very Sunday-school, which ought to nurture all that is sweet and true and real!

Listen, and then see if you will not have to confess with shame and sorrow that this is an "ower true tale" of what, in substanee, has occurred, is occurring, and will occur again and again in many and many a church.

At a certain point in the exercises a little girl, of perhaps six or seven years, was called out for a recitation. She tripped airily forward, in most airy and unchild-like costume, and announced herself within the altar enclosure by a most elaborate and unchild-like bow. She had been trained into a self-consciousness that was painful to witness, and flattered into a self-admiration that might make an angel weep.

She said her pretty little piece "beautifully." It was a piece of religious verse as befitted the time and place, and a part of the show was a prayer. At a given point the little maid sank gracefully upon her knees, folded her hands, closed her eyes devoutly, and with due regard to elocutionary inflections and effect addressed her Maker in choice rhyme!

Amid murmurs of applause, and greeted by admiring looks and smiles, the little actress took her seat, this part of the performance concluded.

Was it not a sad sight? Was it not ruthless, robbing the rose of its sweetness? stealing the perfume from the violet just unfolding?

What wonder that a wise and loving mother went away saying, "I dare not send my little girl where there is even a possibility that she may be pushed forward in such a way!"

What wonder that the little girl who had tasted the sweets of applause said the next year to a new teacher, "Please, ma'am, I 'most always recite when we go in the big church!"

Better never to have a "programme" than to rub the bloom off a child's soul! A thousand times better!

Rare Bibles in the Lenox Library.

BY REV. J. I. BOSWELL.

Many years ago the Rev. Henry Ward Beecher playfully remarked:

"There are persons who are waiting eagerly for Mr. James Lenox to die, so as to obtain, by purchase, some of the rare Bibles of which he is the fortunate owner."

Mr. Lenox is dead, but with wise forethought he took good care that no covetous hand should be laid upon the rich collections of a life-time. He made the public his heirs. He caused to be erected a noble building, which faces the Central Park in New York city, and there he placed his art and literary treasures—his no longer, but yours and mine.

Let us enter and see what we own.

A gallery hung round with paintings, a room with costly volumes of engravings and some elegant vases, another room well filled with books, and in this last a collection of rare editions of the Bible, such as can be found nowhere else on the American continent. The finest of these are exposed to view in large glass cases.

Here is a treasure indeed! A perfect copy of the Gutenberg Bible, often called the Mazarin, after the famous French cardinal, in whose library a copy was first found. It was printed somewhere between 1450 and 1455—before Columbus set sail for America—and was the first printed book of any size ever given to the world. It is in Latin, and is bound in two volumes of three hundred pages each. Those old type-setters did their work well, and the Gothic characters look as though they were made with a pen, and are large and handsome. How many copies were struck off no man can tell, but twenty have survived the ravages of time. Mr. Lenox bought this copy for a trifle—only twenty-five hundred dollars—but a copy sold a year ago in England for nearly twenty thousand dollars.

"Would not give ten dollars for it," do you say? Then you are not that happy being, a book maniac; and in fact, for all the purposes of study, a modern "teacher's Bible" is far better than these heavy volumes. But all who have large book collections desire to have early specimens of the printer's art and of first editions of classic works, and as the demand for such is growing and the supply forever limited the price goes up.

Here is a fine specimen of the Bible for the poor, or, to give it the Latin title, the *Biblia Pauperum*. It is a thin book, printed not from type but from blocks of wood, with forty Scripture pictures and with sentences which are explanatory. Perhaps it was held in the hand of some pious monk as he preached to a crowd of German peasants before Martin Luther gave the pope so vigorous a shaking. What a story thou couldst tell, old book, if thou wouldest only speak!

See this quaint old Bible, born in the town of Nuremberg in the year 1477, and on the wide margin of an open page you will find the written comments of gentle Philip Melanchthon. A brave old

saint he was, though Luther was somewhat vexed because there was not more fire in his blood. But the Reformation surely had need for the quiet scholar with his ready pen, no less than for the fierce orator who struck down foes with battle-ax; and so let history give due honor to both these grand and faithful souls. But, Philip, what made you write so fine a hand that one needs a magnifying glass to read your sentences? You are not the only man, however, whose thoughts and life eclipse the peculiar beauty of his penmanship.

Take a glance at the "Wicked" Bible. It is well-nigh impossible to print a book without a blunder, but here is one that is most unfortunate. At least Robert Barker thought so, in the year 1631, when he found to his dismay that he had omitted the little, but all-important, word "not" from one of the ten commandments, and thereby reversed its meaning. Poor Barker! he had to pay a heavy fine, and his edition was suppressed, and he stands in history as a monument to warn all careless printers to the end of time. Only four copies of this edition are now extant, but, strange to say, right beside this copy in the Lenox Library is a German Bible, printed just a century later, in which the same word is omitted and from the same commandment. O, these printers!

Who can look without a feeling of reverence upon the first portion of the English Scriptures, which Tyndale probably printed on English ground. What a true man he was! He felt that he had a mission to translate, and he made a vow that the plowboy would soon know as much of the Word of God as the parish priest of that day. So Tyndale studied and wrote and printed and fled from persecution and translated and printed and then faced his foes, and the worst they could do for him they did, for they made a martyr of him and sent him to heaven in a chariot of flame. This man had the sense to use plain words for plain people, and he kept clear of scholarly or "ink-horn" terms; and such as he may all translators be.

Gaze upon this fine specimen of our present authorized version, which came from a London house and bears the date of 1611. We pardon the translators for their fulsome eulogy of King James, when we recall what their version has done for the language and literature of the English-speaking world, and what a bulwark it has been to the Church of Christ for the last two hundred and seventy-five years.

Here is a book of rarity and value, printed at Cambridge, New England, and the first Bible printed in America. As you know the language of your native land you will gladly read these few words taken from the title-page—*Mamus see wunneetupanatamwe. Up—Biblum Ne quoshkinnumuk nasphe*—that will do! Of course you know at a glance that it is the Mohican dialect of the language of the American Indians; and all honor to that faithful missionary, John Eliot, who in 1663 gave the Bible to a rapidly departing race.

Nearly all the original covers of these old books are gone, for they were of skins, and worms feasted and destroyed. Happily they spared the printed page, whether because they had a lingering respect for literature or because they disliked the taste of printer's ink we cannot tell; but for this act of kind forbearance we render to these ancient worms all thanks.

And so let him who loves to study the Bible versions and their history, or trace the noble art of printing from its splendid dawn until the present day, visit the Lenox Library if he can.

If he can! But the peculiar regulations now in force keep out the people, except a few determined sight-seers, and the noble gift of a generous giver is well-nigh useless. As for the many books upon the shelves you can study their backs at a safe distance, but not their contents, though you may live in hope of a better day coming. But visit the Lenox Library if you can, and there you will spend an hour of profit and carry away some pleasant memories.

Bits for Teachers.

BY JENNIE M. BINGHAM.

"THIRDLY, TEACHERS."

THIS is where St. Paul puts teachers. He does not hold them responsible, as he does the mothers of the children. At best, the Sunday-school can only be supplementary to home and day-school teaching. It is only the one hour out of all the week.

Perchance some teachers who read this have passed through hours of terrible discouragement over some scholar whose home influences were vicious. Such have felt the tremendous odds against which they were working, and have doubtless said, "If I could make the homes as I would have them, how delightful and easy this Sunday work would be!" Had you thought that if the homes were all right there would be much less need of Sunday-schools? For many of your scholars the only word of encouragement ever heard comes from the Sunday-school teacher; the only up-lifting power ever felt comes from that little, brief hour.

Perhaps its very rarity may make it stand out in some dreary little life. Certainly we know that the "thirdly" has in many cases been the little pebble that has turned the whole tide of living. So, while we rejoice that the responsibility is not the heaviest, the opportunity well used may bring wondrous and blessed results.

BE PRACTICAL.

Our classes need facts about geography, ancient history, and the customs of Bible times; and, thanks to the facilities accessible to every teacher, it is possible to bring to your class a magazine of knowledge. So important are these facts that at least one half of the time allotted for class-study belongs to them. But don't stop there. As a mere text-book, the Bible excels all others, but if we do not get out of each lesson for ourselves and the

class a new inspiration for a more purposeful life—some fresh reminder that we are not living to ourselves alone, some strong confirmation of a special Providence—then, indeed, our teaching has no climax.

A strange young man, one Sabbath, strayed into a certain Sunday-school and was seated with a class. He inclined his head listlessly while the teacher talked about persons, places, and customs; but when she used the facts to prove very conclusively God's care over every creature he has made, his special interest in our every-day business and all that concerns us, closing with an illustration from real life, then the indifferent listener was indifferent no longer. He questioned eagerly "whether those things were so," and left the room with a new revelation shining out of his eyes. Later, the teacher learned that he had been repeatedly unfortunate in business, until he had become discouraged; just a crisis in his life, you see, which all the mere facts of the lesson could never have helped him pass.

Let the teacher come before the class with the conviction, "These young people are going out into the world for another week of temptation, disappointment, burden-bearing—shall they not carry this lesson as a talisman?" Then, truly, it will not be a lofty "talking to" or a prosy sermonizing.

YOUNG YOUNG MEN.

The teacher of this class knows not what it is to "float to heaven on flowery beds of ease." No other class requires such a great amount of tact, such an avoidance of any thing like advice. They agree with Carlyle, that "advice is the worst kind of vice."

You must often leave them to draw their own conclusions. If possible, let the lesson or story point its own moral.

You will find it helpful to read current events and draw illustrations from them. Treasure up any story you hear of any great men or politicians who have honored the Bible or loved sacred things. Appeal to their honor often, and don't think it a sin to laugh occasionally in Sunday-school. Defer to them when you are talking about things with which boys are apt to be acquainted—base-ball, rowing, driving, etc. Ask them to tell you how it is, and thus enlist them in the service. Don't let it be a teaching, but a "talking over together." Treat them as if they were young gentlemen, and you have made a point.

ILLUSTRATIONS.

Fondness for stories is not confined to children. Teachers of the older classes, as well, have learned the value of illustrations in applying truth. But, you say, where shall we get our stories?

First. Every teacher should have a note-book. A word or two will keep in mind an incident which will help you much in impressing some lesson. For instance, I picked up this story of Gen. Wallace, the author of "Ben-Hur." He went to hear a noted infidel lecture on the "Mistakes of Moses." He at once determined to read the Bible through that he might judge for himself its authenticity. He became so impressed with the beauty and convinced of the divine origin of the Bible that he wrote his "Tale of the Christ." My note-book records it thus: "'Ben-Hur.' Ingersoll. Wrong-doing. Thwarted."

Then, as a second expedient, every teacher should have a scrap-book. Scarcely a paper comes into the house but contains some incident which can be turned to account as an illustration. A little care and time—a very little—to clip them out and paste them in a book will give you a valuable collection, which you will find wonderfully helpful.

UNCONSCIOUS TEACHING.

It is, after all, the unconscious teaching that teaches. Not what we "set out" to say, but what we inadvertently let slip, is that which is remembered; not the sermon on honesty, but the upright dealing; not the denouncing of selfishness, but the preferring another before us, the unselfish living, makes an impression. Our friends do not remember the face which the photographer has taken, when we "premeditated with intent" to look well, but the human face, the real one.

Happy that teacher whose unconscious teaching is in harmony with the words uttered. It as surely means progress as the two harmonious wings mean flight to the bird.

Moral Training in the Sunday-school.

BY REV. C. H. SMITH.

SPIRITUAL training is the most prominent object of Bible-school instruction; but the fact that it includes moral training is sometimes overlooked. "The vital part of human culture," says Russell, "is not that which makes a man what he is intellectually, but that which makes him what he is in heart, life, and character."

It is possible for Bible scholars to learn much about God, and not learn to love him, nor have a sufficient love for their fellows. Bible students may for want of thorough instruction learn somewhat of their duty toward God, and yet fail to see their duty to mankind.

Observation convinces us that Sabbath-school pupils who grow up with full convictions that "honesty is the best policy" are too frequently dishonest in small things, and sometimes are unable to resist temptation to make larger thefts. The moral nature is weak.

President Chadbourne, in speaking of the work of the common schools, says: "That education which does not make prominent justice as well as benevolence, law as well as liberty, honesty as well as thrift, and purity of life as well as enjoyment, should be stamped by every true educator as a waste and a curse, for so it will prove in the end."

Religious training should also make prominent these four things, namely: law, justice, honesty, and purity of life.

God has established a law, and teaches us that "obedience is better than sacrifice." The obedience which God requires is threefold—obedience to God, to parents, and to "those who are in authority." God's laws are just, and the one who fails in his duty to any one of the three to whom he owes obedience is unjust to God and to the one he disobeys. One knowing duty and failing to perform it is likewise doubly dishonest, and making really a way toward impurity of life.

In the home the child should learn obedience to parents and justice to brothers and sisters. The day-school teaches, and the Sabbath-school ought to teach, obedience to teachers and justice to schoolmates. In home and schools honesty and purity of life are to be taught by precept, example, and enforced practice.

What we term moral culture concerns the emotions, the will, and the conscience. Parents too often harden the natures of their children. They are fearful that the feelings of the boys may become girlish, and those of the girls sentimental. If there are evidences of emotion they begin to anticipate nervousness.

The will must not be subdued, they say, for in this age a strong will is required to meet the buffetings of life. Some would allow the conscience to follow its own bent, for they do dislike "over-pious people."

According to John Swett, "Good moral training is of a high and complex character. 'Creeds pasted upon the memory,' says Spencer, 'good principles learned by rote, lessons in right and wrong, will not eradicate vicious propensities, though people, in spite of their experience as parents and as citizens, persist in hoping they will.' 'The difficulties of moral teaching,' says Bain, 'exceed in every way the difficulties of intellectual teaching.' In the child's moral nature sympathy is the ruling impulse, and influences the controlling power. If moral training consisted in telling children what is right and what is wrong, and in dealing out ethical maxims and proverbs; if it were enough to tell children it is wicked to lie, steal, or swear; if it would make boys honest and truthful to learn commandments by rote—then the teacher's task would be an easy one. 'Did you ever give a lesson in honesty?' asked Horace Mann of a teacher in England. 'O no,' was the ready reply, 'that isn't necessary; they have the commandment in the catechism, you know!'"

What, then, are some of the moral lessons to be taught in the Sabbath-school? We would first suggest reverence. There should be reverence for the house of God. The church should not be entered as one might enter a stable, neither is it a place for hilarity nor rudeness. Then there should be reverence for the word of God. Pupils should handle the Bible as if they had respect for its contents and its author. Reverential demeanor during the school hour, especially during prayers and Scripture reading, should be required. Respect to teachers and officers should be thoroughly enforced. Lessons in justice are to be learned by a proper regard for the rights of classmates and neighboring classes. Principles of proper decorum are to be established by the thorough government of the school by teachers and superintendent.

Lessons in these things and in truth, honesty, and integrity are to be given in the teachings of the classes, in the demeanor of the officers, and in the management of the school.

While teaching that all things be done in the fear of the Lord, and in his name, let us teach that the "things" themselves are such as are worthy of followers of Christ.

Preparation for Teaching the Sunday-school Lesson.

BY THOMAS SIMPSON.

Our purpose is to present a few brief suggestions or methods of preparation for teaching a lesson from the Bible to a Sunday-school class, which may be used by teachers in the different departments of a Sunday-school. It is assumed that the International Series of Sunday-school lessons is used, wherein the lessons are known at least one week before the time of teaching. An axiom in giving secular instruction should be borne in mind by the Sunday-school teacher, namely: That we never know a truth perfectly until we are able to teach that truth to others, so that others will understand it as we do. If we know a thing, we can tell it to others in some way so that they will know it as we do. Confused, misty, nebulous teaching is the outcome of confused, misty, nebulous, imperfect knowledge.

A word preliminary as to time and helps in preparing to teach.

First. As far as practicable, carefully arrange the *time* to be given to the study of the lesson during the week—some portion each day during the week if possible. Some of the most successful Sunday-school instructors begin the study of the Sunday-school lesson the afternoon of the Sunday of the week previous to the Sunday it is to be taught.

Second. Make such provision as means will allow to be supplied with a good reference Bible, commentaries, Bible dictionary, encyclopedias, lesson helps, and other books and papers, aids in the study of the sacred writings. If not able to purchase and own all of these needed, try to get access to them if possible. Having arranged *time* and *helps*, the following is suggested as a method of preparation:

1. Read slowly and thoughtfully the lesson, verse by verse, several times over if necessary, to get its full meaning and scope; if possible, commit the lesson to memory. If it is the first of a series taken from any book of the Bible, study carefully the personal history of the author, the circumstances under which he wrote, the purpose and style of his writing.

2. Study carefully the context of the lesson, those portions of Scripture with which the lesson is connected, and examine carefully the parallel Script-

ures from references in the lesson. Every teacher should have a good reference Bible. Interpreting Scripture by Scripture was the method of Jesus and his apostles.

3. From the study of the lesson, context, and parallel Scriptures, make a thorough analysis of it, substantially, in writing, as follows:

a. The topics of the lesson, if more than one; the various teachers' periodicals and lesson commentaries will aid in this, but make your own.

b. Central or leading thought or thoughts.

c. Persons mentioned, their characteristics, etc.

d. Places, geography, history, etc.

e. Events, important, natural, supernatural.

f. Illustrations, symbols, types.

g. Archæology, ancient manners, modes of thought, life, habits, customs.

Preparation should be made, if possible, with pen or pencil in hand, noting every thing to be taught. This is very helpful. After preparing such an analysis, the teacher should consult all helps, commentaries, cyclopedias, histories, travels, maps, ancient and modern, to learn every thing which can be known concerning the lesson; not forgetting the teachers' meeting, if there is one within reach.

4. Prayerfully consider the application of the lesson and its teachings to the class and its individual members. No one more than the Sunday-school teacher needs divine help and the enlightenment of God's Spirit.

The foregoing methods of preparing to teach in the Sunday-school can be carried out, not only by persons of scholarly attainments and leisure, but by thousands who are engaged as Sunday-school teachers whose scholarship is meager, and who have but little spare time from the exacting duties of life. It is the impressive paradox of this great work that the busiest men and women in secular and other duties make the most careful and elaborate preparation to teach each week, and are the most successful Sunday-school teachers every-where.

Graduating into the Street.

"The boys from our Sunday-school graduate into the streets instead of into the Church." This is a sad record. It may be literally and universally true in very few schools; we would be glad to hope that it is strictly true in none. Yet there is truth enough in it to make the teacher, the parent, the pastor, serious and thoughtful. There are currents setting in from the very doors of Christian homes and of Christian churches that may bear the young people away from both. Sunday-schools can do something in the way of giving knowledge. They can do more in the way of giving impulse. They can do very little in the way of giving discipline, or habits, or character. All these must come from home. The parent who allows a child to fall in with worldly or even sinful indulgences through the week, and then on Sunday allows or even requires that child to go to Sunday-school with or without a lesson prepared—that parent makes a great mistake. The mistake is not in letting the child attend Sunday-school. That is good, in so far as it goes. But the danger lies in a home atmosphere that is unfriendly to youthful seriousness or piety. Parents should try to give their children all possible advantages of their own religious experience and life. That mother surely makes a sad mistake who says by her motherly life: "I am trying, of course, to be a Christian, but I must not let that come in to influence my management of the children. My home life must go on just as if I was not a professing Christian."

There must be something wrong if Sunday-school children graduate into the streets instead of into the Church. The Church that is able to retain its children, and lead them early into the duties of the Christian life, will begin the next page of its history with great advantage. There is some talk of the "Churches maneuvering for position." That Church will have the commanding position that wisely guides its household. Churches are made up of families. Let each family try, with God's blessing, to keep its young members from going out to add "to the increase of sinful men." That is what the patriot and the Christian should dread more than short crops or failures to carry the political elections. If a Sunday-school finds that it is annually adding to the "increase of sinful men," let it put on mourning!—*Sunday-School Magazine.*

Opening and Closing Services for Fourth Quarter of 1886.

OPENING SERVICE.

I. Silence.
II. Responsive Sentences.
Supt. O give thanks unto the Lord; call upon his name; make known his deeds among the people. Psa. 105. 1.
School. I will offer to thee the sacrifices of thanksgiving, and will call upon the name of the Lord. Psa. 116. 13, 17.
Supt. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.
School. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psa. 145. 18.
Supt. I called upon the Lord in distress: the Lord answered me, and set me in a large place. Psa. 118. 5.
School. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2. 21.
III. Singing.
IV. Prayer, followed by Lord's Prayer in concert.
V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.
II. Singing Lesson Hymn.
III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
IV. Review and Application of the Lesson, by Pastor or Superintendent.
V. The Supplemental Lesson.*
VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

Supt. My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.
School. The Lord our God will we serve, and his voice will we obey.
Dismission.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 30.] **LESSON VI. THOMAS CONVINCED.** [Nov. 7.

John 20. 19-29. [*Commit to memory verses* 26-28.]

19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Je'sus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Je'sus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

24 But Thom'as, one of the twelve, called Did'y-mus, was not with them when Je'sus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thom'as with them: *then* came Je'sus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thom'as, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thom'as answered and said unto him, My Lord and my God.

29 Je'sus saith unto him, Thom'as, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

General Statement.

Of the ten recorded appearances of the risen Saviour, five took place on the day of his resurrection. The first was to Mary Magdalene, as related in the last lesson. The second was to certain women, whom Christ greeted with the words "All hail!" as they were going away from the empty tomb. The third was to the two disciples on the way to Emmaus, as told in the Gospel according to Luke. These two disciples hastened back to Jerusalem, and there learned that he had appeared a fourth time to Simon Peter; but what transpired at the meeting of the crucified One and his penitent disciple has not been revealed. On that evening, ten of the apostles, and perhaps some of their friends and the believing women, were assembled in "the upper room." Suddenly, without unbarring of door or turning of hinge, the Master stood in the midst with words of peace. Joy took the place of sorrow, as the disciples realized that their Lord had really risen from the dead. But one had been absent, and that one to whom faith was hard and doubt was easy. Thomas the twin declared that, as he had seen the gaping wounds in the body of his dead Master, he would not believe until he could touch those same wounds in his living form. A week passed, and all were present on the first Sunday evening after the resurrection. Again the doors were closed, and again Jesus stood in the midst. How gentle was the rebuke to Thomas, how clear was the evidence that the dead one was the living, how full was the confession of the hitherto doubting disciple! It was well for us that in the apostolic company there was one so slow of faith that he could believe only upon the most indubitable proofs.

Explanatory and Practical Notes.

Verse 19. The same day. The day of the Saviour's resurrection, the first Easter Sunday. **When the doors were shut.** For fear of an attack from the Pharisaic faction, all the more enraged since rumors were abroad that Jesus had risen from the dead. **Where the disciples were assembled.** This may have been the upper room where the last supper was eaten, and where afterward the Holy Spirit descended. **Came Jesus.** He appeared suddenly, without opening the door, showing that his body was now subject entirely to his Spirit, and could appear and disappear, and in whatever form he willed. (1) *Perhaps it may thus with all Christ's followers after their resurrection, for they shall be like him.* **Peace be unto you.** This was the usual Jewish salutation, but it now possessed a new meaning, coming from the lips of the risen Lord; bringing joy for sorrow, and rest after fear.

20. When he had so said. Perhaps because their faith could not fully grasp the fact that he had risen, he called attention to evidences that he was the very same Jesus who had died. **Showed.... them his hands and his side.** In which were still remaining the holes where the nails and the spear had entered the flesh. **Then were the disciples glad.** They were alarmed when they thought that it was the appearance of a departed spirit; but now, when convinced that it was really their Master, and that he was not dead but living, they were filled with joy. (2) *We may well rejoice with them, for on the fact of a living Christ rests our Christianity.*

21. Peace be unto you. The "peace" is repeated, for peace is what Christ brings to men first of all. **As my Father hath sent me.** As God sent his Son into the world to bring salvation, so the Son sends his disciples to bear the news of salvation, now purchased for men by the death on the cross. **So send I you.** The resurrection of Christ was not to bring to the disciples ease and enjoyment, but work for the salvation of the world. (3) *What an honor to us to be associated with our Lord in the work of saving men!*

22. He breathed on them. As a significant symbol of the baptism from on high which was soon to come upon them, and at the same time reminding them of that act of God whereby life had originally come to the first man. **Receive ye the Holy Ghost.** By some this has been interpreted to be simply a promise of that enduement which they were to receive ten days later; by others, and we think correctly, as a partial realization, then and there, of the divine power which came in full degree afterward.

23. Whosesoever sins ye remit. Whatever power was here conferred was given, not to the apostles as such, but to the believers as a body, to the Church; for we find that one of the apostles was absent, and that others besides apostles were present. Luke 24. 33-33. It does not mean that any priest or any church officer, by the act of his will, or the utterance of a word, can shut men out of God's kingdom and eternal life. It does mean that those who are endued with the Holy Spirit, as were the disciples after the day of Pentecost, shall have power to discern who are truly penitent and therefore pardoned, and who are not; as did Peter in the case of Simon Magus.

24. But Thomas. Thomas, surnamed Didymus, "a twin," was a man of slow spiritual apprehension and skeptical tendencies, yet a loyal, warm-hearted disciple, for he it was who said in an hour of danger, "Let us go, that we may die with him." John 11. 16. **Was not with them.** Why he was not present is not stated, but the inference is that it was because he had given up all hope, and believed the cause to be lost. How much he missed by his absence that night! (4) *And how much we always miss by absence from the gatherings of God's people!*

25. We have seen the Lord. Their testimony was strong and positive, for it was the testimony of personal experience. **He said unto them.** He was not a disbeliever, nor an unbeliever, but an honest doubter, requiring complete evidence before he could believe. He finds his counterpart to-day in men of a skeptical temperament, who seek candidly to know the truth, investigate its evidences thoroughly, and accept it heartil, when con-

vinced. **Except I shall see.** He had seen the gaping wounds in the dead body of his Master, now he must see those same wounds in his living body. **I will not believe.** Let it strengthen our faith to remember that one of the first company of Christians believed only upon the most infallible proofs.

26. After eight days. This was the Jewish method of expressing a week. The meeting was on the Sunday evening following Easter, showing that already the first day of the week had begun to be observed by the believers in Jesus. **His disciples were within.** Kneeling at the same place and under the same circumstances, yet with what different feelings. One was there in doubt and trouble, all the rest in the joy of faith. (5) *He who puts off faith, puts off joy in the Lord.* **Then came Jesus.** As before, appearing miraculously in the room. (6) *And even now he comes where believers meet.*

27. Then saith he to Thomas. Showing by his words that he had heard the words of unbelief spoken by Thomas, and was, therefore, omnipresent and omniscient. (7) *Our Lord hears all our utterances and is ever present at our side, a fact to make us rejoice while we tremble.* **Reach hither.** He answers the declaration of Thomas sentence by sentence, and offers to meet the test. **Thrust it into my side.** There was the open, bloodless wound, penetrating to the heart, and so large that a man's hand could be plunged into it. **Be not faithless.** He was in that spiritual condition from which he must pass either into faith on the one side or open disbelief on the other, and he must make his choice between the two states.

28. My Lord and my God. Thomas leaps at a bound from the depths of doubt to a height of faith far above that of the other disciples; for up to that moment no one had addressed Jesus as God. He saw in his Master not only the risen Saviour, but the King of Israel, and the Divine One. And it is to be noticed that Jesus did not reject this title, which, if addressed to any man, would be blasphemous.

29. Because thou hast seen me. Words of commendation, yet almost suggesting a rebuke. **Blessed are they.** This last beatitude of Christ is the peculiar privilege of those who have not seen him in the flesh, yet have believed in him as their Redeemer. (8) *We can enjoy a privilege of faith higher even than an apostle's.*

30, 31. Many other signs. As John relates many events unnoticed by the other evangelists, so there were many more wonderful facts which John has left unwritten, and the half of Christ's life has never been told. **These are written.** The purpose of the Gospel is to strengthen faith in Christ, to show him in his divine nature, and to give to men the knowledge of eternal life. **The Son of God.** John's gospel more than any other reveals the divine side of Christ's personality. **Might have life.** The life of God here, which leads to the everlasting life hereafter.

HOME READINGS.

M. Thomas convinced. John 20. 19-29.
Tu. The disciples partakers of Christ. Heb. 3. 1-19.
W. The Holy Ghost bestowed. Acts 19. 1-7.
Th. Using the power given. Acts 8. 5-17.
F. Faith without sight. 2 Cor. 5. 1-10.
S. Eternal life by faith. 1 Pet. 1. 1-9.
S. Convincing the Gentiles. Acts 13. 38-52.

GOLDEN TEXT

And Thomas answered and said unto him, My Lord and my God. John 20. 28.

LESSON HYMN. C. M.

Hymnal, No. 667.

O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!

That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief or pain,
Will lean upon its God;

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

TIME.—A week later than last lesson.

PLACE.—Jerusalem.

RULERS.—Same as before.

DOCTRINAL SUGGESTION—The blessedness of faith.

QUESTIONS FOR SENIOR STUDENTS.

1. Jesus and the Ten, v. 19-23.
What had been the effect of the crucifixion upon the populace?
How long after the separation in the Garden of Gethsemane before the disciples were again united?
What kind of meeting were they holding?
What does the fact that they were together hint at as to their purposes?
How could Jesus appear to them when they were in secret with fast doors?
How did he calm their fears?
What was his commission to them in this interview?

2. Jesus and Thomas, v. 24-29.
Thomas is called the doubter. Why?
Was he the only one of the eleven who had doubted? Luke 24. 11.
Who first of the disciples had his doubts dispelled? Luke 24. 34; 1 Cor. 15. 5.
What things did the ten probably tell Thomas about the appearance of the Lord to them? John 20. 19.
Did Thomas ask more than the others had received?
How long was Thomas left to his doubts?
Had any been added to the company of believers in these eight days?

Practical Teachings.

1. The apostles gathered in his name in spite of their danger from the Jews. Learn from them Christian courage.
2. Jesus came to them when they did not expect. Doors and bolts were no bar to his presence. Learn to feel that he is ever near, though unseen.
3. His presence each time was a benediction of peace. He is the Christian's peace. Is he yours?
4. Unbelief vanished at sight. But it is more blessed to believe without sight. ONLY believe in Christ's message.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jesus and the Ten, v. 19-23.
Where did the disciples meet?
Why were the doors closed?
Who met with them?
What was his salutation?
What token did he show them?
What effect had his presence upon them?
What was his charge to them?
What gift did he bestow upon them?
What power was given to them?

2. Jesus and Thomas, v. 24-29.
Who was absent at this meeting?
By what other name was he known?
What did the disciples tell him?
How did he receive their story?
When did Thomas meet with the disciples?
Who appeared among them?
What did he say to them?
What did Jesus say to Thomas?
What was Thomas's answer?
What did Jesus say of his faith?
Upon whom did he pronounce a blessing?

Teachings of the Lesson.

Where in this lesson are we taught—
1. That the presence of Jesus brings peace?
2. That his presence drives away doubt?
3. That faith in Jesus brings blessing to the believer?

QUESTIONS FOR YOUNGER SCHOLARS.

Who gathered together in an upper room to talk of the resurrection of Jesus? **Ten of the disciples.**
Who came and stood in their midst? **Jesus, their risen Lord.**
What did he come to bring them? **Peace.**
What did he show them? **The prints of the nails and of the spear in his hands and his side.**

Why were the disciples glad? **They believed that he had risen from the dead.**
What did Jesus give them? **Power to forgive sins.**
Who was away when Jesus came into the upper room? **Thomas.**
What did the disciples tell him? **The Lord is alive, we have seen him.**
How did Thomas answer? **I will not believe it until I put my finger into the print of the nails.**
When did Jesus again stand in their midst? **After eight days.**
What did he tell Thomas to do? **To touch the prints in his hands and his side.**
What did he want him to be? **"Not faithless, but believing."**
Did Thomas believe? (Repeat the Golden Text.)
Who are happier than Thomas? **Those who believe in Jesus without seeing him.**
What do we call believing in Jesus without seeing him? **Faith.**
What will faith in Jesus give us? **Eternal life.**

Words with Little People.

Are you not glad this letter was written, so that you, his little people, might believe that Jesus is the Christ, the Son of God? and that, believing, you might have life through his name? Do you believe? Jesus said, "Blessed are they that have not seen, and yet have believed."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did the risen Saviour appear on the evening of the resurrection day? **To ten of the disciples.** **2.** What were his first words to them? **"Peace be unto you."** **3.** Who was absent at this appearance? **Thomas.** **4.** How did Thomas receive the news of the Saviour's resurrection? **He would not believe it.** **5.** What did Jesus say to Thomas at his next appearance? **"Be not faithless, but believing."** **6.** What did Thomas say in the Golden Text? **"And Thomas,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Privileges of Faith in Christ.

I. PEACE.
Peace be unto you. v. 19.
"Justified by faith, we have peace." Rom. 5. 1.
"Peace I leave with you." John 14. 27.

II. JOY.
Then were the disciples glad. v. 20.
"Your heart shall rejoice." John 16. 22.
"Rejoice in the Lord alway." Phil. 4. 4.

III. POWER.
1. *Even so send I you.* v. 21.
"Go ye....preach the Gospel." Matt. 28. 18.
2. *Receive ye the Holy Ghost.* v. 22.
"Another Comforter....the Spirit of truth." John 14. 16, 17.
3. *Sins ye remit....remitted.* v. 23.
"Bind on earth....bound in heaven." Matt. 18. 18.

IV. TESTIMONY.
We have seen the Lord. v. 25.
"That which we have seen....declare we." 1 John 1. 3.
"We have not followed....fables." 2 Pet. 1. 16.

V. KNOWLEDGE.
My Lord and my God. v. 28.
"The word was God." John 1. 1.
"The image of the invisible God." Col. 1. 15.

VI. ETERNAL LIFE.
Believing ye might have life. v. 31.
"Believeth in him....everlasting life." John 3. 16.
"Believeth in me shall never die." John 11. 26.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Doubting Disciple.

1. The doubter stayed away from the very place where his doubts could have been dispelled. So now, those who doubt the Bible and the Gospel are the very ones who should read the Bible and hear the Gospel; yet how often they neglect both!

2. The doubter lost much by absence from the meeting of the disciples. He missed peace, and joy, and assurance. For a whole week he was in darkness, while the rest of the disciples were in light.

3. The doubter was determined to have evidence in a way that suited himself. So there are very many now who reject the Gospel because God does not give proofs in a manner which they choose. The question is not "Are the evidences such as please me?" but "Do they prove that which is claimed?"

4. This doubter, however, was willing to open his eyes when the evidences were presented to him. In this he differed from many modern doubters and unbelievers. Very few of those who deny Christianity have ever given it thorough study. Most open infidels are ignorant people.

5. This doubter, when he saw the proofs, at once accepted them and passed out of the stage of doubt into that of faith. In which condition was he the happier?

6. Notice that it was a personal experience which converted Thomas from a doubter into a believer. There is no argument so powerful as that of a personal contact with Christ.

7. There is a blessedness which the believer knows, and of which the doubter is ignorant. v. 29.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

AMONG all the names which our Lord adopted as indicative of his character and his office, there is only one (as already noticed in the lesson for July 11) which is taken from any human profession. The Son of God is indeed called in Scripture our Priest, King, Advocate, Captain of Salvation, etc. But the sole human title he gives himself (with the exception once of "Bridegroom," Mark 2. 19, 20) is that of Shepherd. And this same title is the prominent one given to Jehovah, God of Israel, in the Old Testament. The Lord Jesus appears as the "Shepherd" in Luke 15. 4; but it is in the gospel of John that all the title expresses is most fully worked out. There he shows himself to us first as the "Good Shepherd" who "lays down his life for his sheep." But in Heb. 13. 20, in connection with his resurrection, he is called the "Great Shepherd;" and in 1 Pet. 5. 4, in connection with his coming again, he is called the "Chief Shepherd." And both these latter titles we find illustrated in the closing narrations of John's gospel. He appears to Thomas as the "Great Shepherd." He appears to Peter as the "Chief Shepherd."

It is one of the chief characteristics of the "Shep-

herd" that he "goes after that which is lost until he finds it." On thinking of the "lost" we generally picture to ourselves the lonely desert waste, far away from the fold, where the straying sheep lies "Sick and helpless, and ready to die."

But let us to-day picture the fold, safe and peaceful, where the sheep are gathered together under the protecting care of the Shepherd—all but one, whom he misses, and without whom he will not be satisfied. So it was in the "upper room" when the Risen Shepherd appeared with the salutation, "Peace be unto you." What gladness filled the hearts of the disciples when they "saw the Lord!" They had sat there in grief and anguish. Their sorrow was now (as he had promised them, chap. 16. 20) "turned into joy." They had sat there in unrest, agitated and perplexed by their own thoughts and the tidings of the women; now all was peace and satisfaction. They had sat there "with the doors shut, for fear of the Jews;" now all fear left them, dissipated like the mists at sunrise, and we hear no more of "the doors being shut."

But one was outside of all this comfort and peace and gladness. Thomas was "not with them when Jesus came." He had missed the glad meeting, and Jesus noted his absence. His eyes went round the circle, and he missed Thomas, just as a father coming home might miss one of his children who ought to have been there to welcome him. A stranger who knows not the home group would be unconscious that one was absent. Not so the father; not so the shepherd who "knows" his sheep. Chap. 10. 14. And this lost, missing one must be found.

Why was Thomas absent? We are not told. But if we may judge from his subsequent behavior, it was probably his own fault. When he returned to the company of disciples he refused to share in their gladness; he refused to believe; he refused to be comforted. He shut himself out of it all—remained out in the gloom, and the cold, and the solitude, and the wretchedness. Though outwardly in their company, he was spiritually far away. He needed to be sought and found. A whole week of unbelief and wretchedness went by for Thomas; and then again, in the evening, suddenly the Lord appeared. Would Thomas know him then?

First. There was the voice: after the first salutation he spoke to Thomas, "He calleth his own sheep by name."

Second. There was the call: "Reach hither thy finger," etc. Thomas was not to stay in the background, covering up his thoughts and feelings. He was bidden to come forth, and not only to believe, but to make profession of his faith. "He calleth his own sheep by name, and leadeth them out."

Third. There was the visible proof: "Behold my hands . . . my side." Here was the "Good Shepherd" who had laid down his life for his sheep.

All this Thomas saw; but he saw more yet. An earthly shepherd may give his life for his sheep, but that is all. He can do no more. He cannot rise from the grave again to seek and tend them. Again, an earthly shepherd has literally to search for his lost sheep. He knows not where it is until, by patient searching, he comes upon its hiding-place. Not so had the Lord Jesus searched for Thomas. He knew all about him—just where he was, what he thought, how he felt—saw into his inmost soul and fathomed it all. In the Risen One Thomas recognized not merely his "Lord"—the "Good Shepherd" whom he had known in this mortal flesh—but the "Great Shepherd," Jehovah, the Mighty One, his God—"My Lord and my God!"

This is our lesson to-day—Jesus as the Great Shepherd, pre-eminent in love, in power and majesty. For those inside his fold there is gladness, rest, and safety. But when he looks round on his sheep he misses many a lost one, wandering outside. Are there any in the class whom he thus misses?

But though he misses them from his fold, he knows where they are; where they have strayed; sees every step they take; looks into the depth of each heart; knows that this one is led away by pleasure or by worldly advantage, that that one is kept outside by the fear of his companions; knows who is looking wistfully toward the door and wishing he were inside, yet somehow keeping at a distance. Not one in the class but he knows all about him—knows and cares too.

But may any one expect such a sight as Thomas had? What did the Lord say to him on his profession of faith? "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." No vision now for the bodily eye. "Blessed are they that have not seen."

The sight Thomas saw with his bodily eye soon passed away. The Risen Lord returned to heaven, and as Man he sits on the right hand of the Father. But there is a sight, that does not pass away, to be had now. Look at Hebrews 11. 27; 2 Cor. 4. 6.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

State and explain the circumstances of the first five appearances of Jesus....It might be well to draw a rough map of Jerusalem, showing the place of the sepulcher, the supper-room on Mount Zion, and the road to Emmaus, and then to indicate at each place the numbers corresponding to the appearances there....Show the traits manifested by Jesus at these several appearances, as knowledge, love, interest in individuals, omniscience, etc....In the Analytical and Biblical Outline is presented a line of teaching on the subject of the privileges of faith in a risen Christ, as shown in this lesson. Show how we may enjoy the same privileges, taking as a lesson-thought, "Blessed are they that have not seen, yet have believed."....In the Thoughts for Young People, Thomas is made the central figure. Study his character, as shown in all the events with which he is named, and notice the lessons here given concerning doubt and inquiry. This is an important

subject, as there are many doubters among young people, but it should be presented carefully, and from the stand-point of an earnest believer.

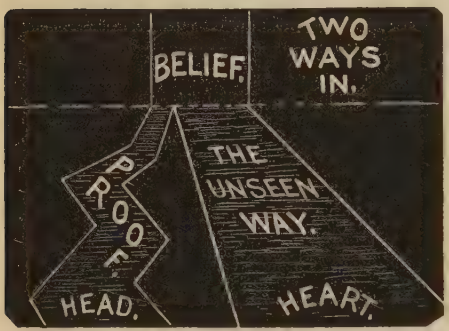
References. FREEMAN'S HAND-BOOK. Ver. 19: Salutation, 823.

Songs from the Epworth Hymnal.

7. Come and worship.
11. Jesus, where'er thy people meet.
94. How sweet the name of Jesus sounds!
117. There is a Friend.
121. Who'll be the next?
137. Is this thy time of trouble?
165. What a Friend we have in Jesus!
173. I need thee every hour.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. By this diagram it is expected to show that there are two ways common to man to reach belief in Christ. One way is the straight, though unseen, way of love that proceeds from the heart. [Write the word heart at the place designated in the diagram.] Look at the other way! It leads up to belief, but it is not a direct way, and is therefore more difficult. Its entrance into belief is narrow, and yet many minds like that of Thomas must enter in this way. It is the way of the head, and not the heart (write *Head*), and it requires experience and proof to satisfy the intellect. Jesus says, "Blessed are they which have not seen, and yet have believed." The enemy of truth will take neither of these roads, but the honest inquirer will find his way into faith even though it may be a difficult path.

Primary and Intermediate.

LESSON THOUGHT. *My Hands for Jesus.*

Review last lesson by asking a few questions concerning the resurrection, who saw Jesus, how the disciples heard of it, etc.

Ask how many disciples there were. Some will say twelve. Some will remember that Judas was no longer living. Tell that the disciples held a meeting after they heard that Jesus had risen. Make ten marks on the board, letting children count. One was absent. Who? Print "Thomas." He did not believe the good news, so he did not make haste to come to the meeting when he heard about it. Teach that disciples should always be ready to go where Jesus is to be spoken about. Ask, What do we have Sunday-school for? Yes, to hear about Jesus. And does Jesus come to the Sunday-school? Yes, and the little disciples who do not come because it is too cold or too hot, or they want to go somewhere else, or do something else, will be very likely to miss seeing Jesus! Listen, and hear about Thomas.

Jesus with the disciples. While the ten disciples sat together in a room talking about Jesus, suddenly Jesus stood there! The door was shut and no one knew how he came in. Can Jesus come into this room without opening the door? Yes, for he is a Spirit. If he should open our eyes as he opened the eyes of the disciples that day, perhaps we should see him here now. What did Jesus say? "Peace." That means, "Do not be troubled." "Be kind to one another." "Be loving and gentle to each other." Would Jesus say that now, if we could see him and hear him speak? Yes, he says it to us to-day. Read from Bible, "Peace I leave with you," etc. Tell how he showed them his hands, and what for.

Jesus and Thomas. Tell vividly how Thomas came in after Jesus went away; how the disciples told him the wonderful news, and what he said. Teach that if any child says, "I wont believe Jesus is here unless I see him," that one is like Thomas. Teach how kind Jesus is even to those who do not believe him, and illustrate by Jesus coming another time and showing Thomas his wounded hands and side.

Jesus and us. How many hands are here? Who made your hands? What for? Make outline of a cross on the board. Tell how our Saviour's hands were nailed to the cross for us. *He gave his hands to us.* What shall we do with our hands? If we give them to him, how shall we use them? Strike, push, snatch, with them? Talk about helping hands, gentle hands, hands given to Jesus. Sing, "I've two little hands," etc.

Lesson Word-Pictures.

That first day of the week had been such an exciting occasion for the disciples! "Jesus risen!" How the announcement had thrilled them! And then that counter-statement of the soldiers, bribed by the Jews, that the disciples had stolen away the body of Jesus. Jerusalem might naturally have been agitated by these conflicting reports like a sea cut up by cross-currents of wind and water; and what wonder if any disciple's heart were a little bay where this agitation was reproduced! Was it strange if any disciple said of the resurrection, "It is too much to believe!" But the day goes by. The sun, like a conqueror, goes down the western sky, hung as with glorious triumphal banners. Evening brings the disciples together. Shut, though, the door; fasten it, bolt it, bar it. There are enemies without who may disturb this gathering within. The disciples talk over the day's wonder. I hear Peter giving his story, while John tells what he saw, and a third what Mary Magdalene said. How intently, with eyes fixed and staring, listen the others! Where is Christ now? they may be wondering. Hark! Is—is—some one coming into the room? No, the door has not opened, and yet there is a mysterious approach, and—look up! Out of the seemingly empty space about them emerges the form of the Master! There is a voice also, his voice, saying, "Peace be unto you!" The disciples, half-shrinking, half-approaching, look in wonder. But see! He is holding out his hands. He is pointing at his side. It *is* He! Nail-print and spear-print are all there! O, to what grateful hearts comes again the music of that salutation, "Peace be unto

you!" "Receive ye the Holy Ghost." But what does he say now? He bends over them. I seem to see his lifted hands. He breathes upon them, and down on that bowed, hushed, rapt group of disciples comes the mysterious blessing of the Holy Ghost. "Yes, the Lord has risen. We have seen the Lord," the disciples cry. All the disciples? Thomas was not there in that room of peace, and he will not believe. He must put his very hands into the very wounds of Jesus. Can he ever make that test? After eight days, again the disciples are within, and Thomas is there, and closed is every door. Perhaps Thomas is saying, "I cannot believe except I shall see in his hands"—hark! What is that stir? Is that a step behind the disciples? Has the door opened? Suddenly, without the swinging of any door or the rupture of any wall, the form of the risen Saviour is before them! Again, his voice makes the music of its "Peace be unto you!" And Thomas, listen! He speaks to you! "Reach hither thy finger!" Startled, bewildered, hesitating, he advances, reaching out his hand to test that presence; and O, I do not think he waited to complete that proof, but I hear him, as lovingly, trustingly, fervently he cries, "My Lord and my God!"

A. D. 30.] **LESSON VII. PETER RESTORED.** **[Nov. 14.**

John 21. 4-19. [*Commit to memory verses* 15-17.]

4 But when the morning was now come, Je'sus stood on the shore; but the disciples knew not that it was Je'sus.

5 Then Je'sus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Je'sus loved saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked), and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Je'sus saith unto them, Bring of the fish which ye have now caught.

11 Si'mon Pe'ter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Je'sus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Je'sus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Je'sus showed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, *son* of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, *son* of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, *son* of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

General Statement.

The seventh appearance of the Saviour after his resurrection took place on the shore of the Sea of Galilee, among the scenes of his ministry and his miracles. A number of the disciples went forth upon the sea at night to engage in their old employment of fishing. All night they toiled, but without success. The Master was not with them, and their work was all in vain. In the early gray of the morning they saw a figure standing upon the shore, and heard a voice, which bade them cast their net on the right side of the ship. They supposed that the stranger had seen on that side the evidences of a school of fish, and followed his advice. Their toil was rewarded by a wondrous ingathering, for their net was filled with fishes. In the boat was one thoughtful man, who at the empty tomb had been the first to realize that his Lord had risen, and now was the first to recognize in this lone figure on the shore his risen Lord. He spoke to the disciple who was his very opposite in traits of character, yet his warm friend and chosen companion, Simon Peter. "It is the Lord!" With all the ardor of his nature, Peter leaped overboard from the boat, and swam to the shore, that he might cast himself at the feet of the Master whom he had so recently denied. Soon afterward came the rest of the company, dragging the net to the land, and all sat down together, as of old, to a meal upon the shore. After the breakfast came tender conversation between the Saviour and his repentant disciple. He who had in one night thrice denied his Lord now thrice declared his love for him, and was once more commissioned as an apostle and shepherd of souls.

Explanatory and Practical Notes.

Verse 4. When the morning. The Rev. Ver. reads, "When day was now breaking," in the early dawn. **Jesus stood on the shore.** Watching their work, as now from the heavenly shore he watches ours, his fishers in the sea of the world. **The disciples knew not.** The resurrection body of the Saviour was so controlled by his spirit that it could assume any form and appear in any place at will. (1) *Perhaps our celestial bodies will have like traits hereafter.*

5. Children. A common term of address from a superior or a friend. **Have ye any meat?** The Rev. Ver. gives the more correct rendering "Have ye aught to eat?" The question meant, "Have you caught any thing?" **They answered him, No.** They had not been guided by their Master in their work, and their work had been without result. He know of their failure, yet he would have them acknowledge it. (2) "*It is when we have fully realized our own insufficiency that we receive of the fullness of Christ.*"—*Dr. Whedon.*

6. Cast the net on the right side. He would show them his complete knowledge of the deep and of the things therein, and would show them, too, that their success depended upon his direction and help. **They cast therefore.** Not yet recognizing the Saviour, they supposed that this stranger saw signs of a shoal of fish and was directing them toward it. **Were not able to draw it.** To draw it up into the boat.

7. Therefore. At that moment, and as a result of the event, the knowledge flashed upon the mind of John. **That disciple whom Jesus loved.** John, the deep thinker, is the first to remember a time when on that same shore there was another draught of fishes and a call to discipleship. He recognizes his Master in the stranger. **Saith unto Peter.** Opposite as were the characteristics of Peter and John, almost invariably in this book and in Acts they are named together. Each found in the other the complement of himself, in one the life of contemplation, in the other the life of action. **He girt his fisher's coat.** A short sack without arms, placed over the under-garment. **For he was naked.** Having on only his under-clothing, a sort of shirt, reaching from shoulders to knees, and girded

around the waist. **Cast himself into the sea.** It was like John to be first in recognizing his Lord, and like Peter to be forward in rushing to meet him. (3) *It is well for us to forget fish and nets, houses and lands, when we can find Jesus.*

8, 9. The other disciples. Some of them are named in verse 2. **Came in a little ship.** Perhaps the small boat used with the larger vessel in fishing. **Two hundred cubits.** About a hundred yards. **Dragging the net.** It may be that they did not hear John's words, and hence did not recognize Jesus until they landed. **A fire of coals.** Perhaps of charcoal, much used in Oriental lands. **Fish . . . and bread.** The simple provision for a meal, provided in his own divine way by the Lord.

10, 11. Bring of the fish. Some expositors see in all this incident a symbolism of the work of winning souls, and at this point a picture of the earnest minister bringing the results of his toil to the feet of Jesus. **Simon Peter went up.** Always the leader of the apostolic band, in action and in speech. **A hundred and fifty and three.** Their size and number led the disciples to count them.

12. Come and dine. More properly, "Come and breakfast," since it was the first meal of the day. **None of the disciples durst ask him.** They knew that he was their Lord, but reverence restrained them from asking any questions.

13, 14. Taketh bread, and giveth them. It may be inferred that Jesus, as on another occasion after his resurrection, partook of food with his disciples. So this was a foretokening of the banquet of the Lamb, when the laborers for Christ shall sit down with their Lord on high. (4) *Perhaps we may learn also that those who give themselves up to Christ's work shall be fed by him.* **This is now the third time.** The third time in the presence of the disciples in a body; no account being taken of several appearances to individuals.

15. When they had dined. Rev. Ver., "Broken their fast." **Jesus saith to Simon Peter.** Three times had Peter denied his Lord, and now three times he is called upon to confess him. **Lovest thou me.** The verb is not the same in these three sentences. Dr. Schaff translates the three questions, answers, and commands as follows: 1. "Lovest thou me more than these?" "I dearly love thee." "Feed my lambs." 2. "Lovest thou me?" "I dearly love thee." "Shepherd my sheep." 3. "Dost thou love me dearly?" "I dearly love thee." "Feed my sheeplings." **More than these.** Peter had declared that he would be true to the Saviour, even though all forsook him; he is now asked whether he loves Christ more than these his fellow-disciples loved him. **Thou knowest that I love thee.** He no longer avouches his own loyalty, but appeals to his Saviour who knows his heart to behold his love. **Feed my lambs.** A charge to the apostle who had learned by experience the weakness of his own character, to care for and strengthen the weak ones in the flock of Christ. (5) *The first requirement of the disciple is love for his Saviour.* (6) *He who loves his Saviour will love his Saviour's followers and deal with them gently.*

16. The second time. Again Christ asks the same question, and Peter makes the same answer. **Lovest thou me.** As before, Jesus uses a word referring to the higher love from man to God; and Peter answers with a word indicating the love of a natural affection, a friendship between man and man. **Feed my sheep.** Rev. Ver., "Tend my sheep," or "act as a shepherd," meaning care and guidance as well as feeding.

17. The third time. The third time Jesus uses Peter's own expression and asks, "Do you, indeed, love me as a friend?" **Peter was grieved.** Not merely at the threefold inquiry, but at the change in his Lord's language, which pressed upon him the question, "Are you indeed my friend?" **Thou knowest.** Notice that the pride and self-confidence of Peter is all gone, and that now he bids his Saviour look within his heart and see his love.

18. Verily, verily. "Amen, amen." **Young, thou girdedst thyself.** When a man would go forth upon a journey he gave his limbs freedom by fastening his loose outer garments in his girdle. **Walkedst whither thou wouldest.** Then he was his own master, going where he desired. **Thou shalt stretch forth thy hands.** The image here suggested is of the hands outstretched upon the cross. We know not whether Peter at that time apprehended his meaning. But from 2 Pet. 1. 14 it is evident that he afterward understood it.

19. Signifying by what death. He was crucified with head downward, declaring that he was not worthy to die in the same manner as his Lord. **He should glorify God.** It was not only a prophecy of his death, but also of the honor which he should enjoy in it and the glory it should give to Christ's cause. (7) *The young Christian may work; the old Christian must endure.* **Follow me.** A new call to discipleship, to apostleship, and to fellowship in the sufferings of Christ.

HOME READINGS.

M. Peter restored. John 21. 4–19.
Tu. Peter rebuked. John 21. 20–25.
W. Peter fishing. Luke 5. 1–11.
Th. Peter's testimony. Acts 10. 34–48.
F. Feeding the sheep. Acts 2. 37–47.
S. Peter following Christ. 2 Pet. 1. 1–21.
S. The great Shepherd. Heb. 13. 15–25.

GOLDEN TEXT.

He saith unto him, Feed my lambs. John 21. 15.

LESSON HYMN. C. M.

Hymnal, No. 877.

Children our kind protection claim;
And God will well approve
When infants learn to lisp his name,
And their Redeemer love.

Be ours the bliss, in wisdom's way
To guide untutored youth,
And show the mind which went astray
The Way, the Life, the Truth.

Almighty God, thine influence shed,
To aid this blest design;
The honors of thy name be spread,
And all the glory thine.

TIME.—Some days after the last lesson.

PLACE.—The Sea of Tiberias.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Love and service.

QUESTIONS FOR SENIOR STUDENTS.

1. Jesus by the Sea, v. 4–14.
Where is the scene of this lesson laid?
Why were the disciples in Galilee? Matt. 28. 10.
How many of the eleven were present?
What had been the occupation in former years of four of these men?
What was a possible reason why those on the lake could not recognize Jesus on the beach?
What made them know him?

2. Jesus and Peter, v. 15–19.
What had Peter done when John recognized Jesus?
What would such an act seem to indicate of Peter's feeling?
How did Jesus test Peter's real feeling?
Why was the question thrice repeated?
What was the effect on Peter?
How had Jesus foretold this experience to Peter? Luke 22. 32.
How was the prophecy of ver. 18 fulfilled?
How does John show in ver. 19 that he knew it had been fulfilled?

Practical Teachings.

1. Fatigue, disappointment, and hunger: Jesus upon the shore, and the disciples did not know him. Such things often hide Jesus from men's eyes.

2. "Children, cast on the right side." How simply they obeyed! Let us learn to obey just as simply.

3. The test of love. "Feed my lambs." "Tend my sheep." *Rev. Ver.* Service is the best proof of our love. How are we serving him?

4. "Follow me." So Jesus said to Peter. Has he ever spoken thus to you?

5. Peter obeyed. Have you?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jesus by the Sea, v. 4–14.
On what waters were the disciples fishing?
Who stood by the shore?
What was his question to them?
What direction did he give?
What did their obedience secure?
Who recognized Jesus?
What did Peter do on learning this?
How did the others reach Jesus?
What did they find on the shore?
What were they bidden to do?
What did Peter find in the net?
What invitation did Jesus give?
What proof that he was risen did Jesus give them?

2. Jesus and Peter, v. 15–19.
What question did Jesus ask Peter?
What was Peter's reply?
What charge was given him?
How often was the question repeated?
What charge was twice given?
What reply did Peter make to the third question?
What did Jesus tell Peter of his future?
To what did he refer?
What command did he give Peter?

Teachings of the Lesson.

Where in this lesson do we find—

1. Proofs of Christ's resurrection?
2. Proofs of his divine power?
3. Proofs of his forgiving love?

QUESTIONS FOR YOUNGER SCHOLARS.

Who stood upon the shore where the disciples were fishing? **Jesus.**
What did he ask them? **Have you any thing to eat.**
What was their answer? **No.**
What did he tell them to do? **To cast the net on the right side of the boat.**
What happened? **The net was filled with fishes.**
What did John say to Peter? **"It is the Lord."**
How did Peter go to meet him? **He jumped overboard and swam ashore.**
How many fishes did the disciples bring to land? **One hundred and fifty.**
What invitation did Jesus give them? **Come and eat.**
What was ready for them? **Bread and broiled fish.**
Why were they silent before Jesus? **They knew he was the risen Lord.**
What did Jesus ask Peter? **"Lovest thou me?"**
What was Peter's reply? **"Thou knoweth that I love thee."**
How many times did Jesus ask Peter if he loved him? **Three times.**
What did he tell Peter to do if he loved him? **To love and care for his flock.** (Repeat the Golden Text.)
What did Jesus prophesy of Peter? **That he should die for the name of the Lord Jesus.**

Words with Little People.

"Feed my lambs," he said to Peter,
"If you love me as you say.
Feed my lambs, I'm sure they'll hunger,
Climbing up the heavenly way." (Golden Text.)

There is a question which Jesus asked Peter three times that I think he is asking you. What is it? If you have little friends you love very much, you talk about them; you want to go and see them; you want to do something for them. The same will be true of Jesus and you if you answer as Peter did.

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus appear to his disciples for the third time after his resurrection? **At the Sea of Galilee. 2.** What question did Jesus ask Simon Peter three times? **"Lovest thou me?" 3.** What was Peter's answer? **"Thou knowest that I love thee." 4.** What did Jesus then command Peter to do? **"He satih,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Risen Christ and his Workers.

I. His Interest in his Workers.
1. *Jesus stood on the shore.* v. 4.
"Lo, I am with you alway." Matt. 28. 20.
2. *Disciples knew not....was Jesus.* v. 4.
"Ye see him not, yet believing." 1 Pet. 1. 8.
3. *Children, have ye any meat?* v. 5.
"Without me ye can do nothing." John 15. 5.

II. His Guidance to his Workers.
1. *Cast the net on the right side.* v. 6.
"Abide in me....ask what ye will." John 15. 17.
2. *The multitude of fishes.* v. 6.
"Your labor is not in vain in the Lord." 1 Cor. 15. 58.

III. His Rewards for his Workers.
1. *The fish which ye have caught.* v. 10.
"I will make you fishers of men." Matt. 4. 19.
2. *Come and dine.* v. 12.
"Will sup with him, and he with me." Rev. 3. 20.
3. *Taketh bread and giveth them.* v. 13.
"Enter thou into the joy of thy lord." Matt. 25. 21.

IV. His Demands of his Workers.
1. *Lovest thou me?* v. 15.
"That your love may abound." Phil. 1. 9.
2. *Feed my lambs.* v. 15.
"Feed the flock of God." 1 Pet. 5. 2.
3. *Feed my sheep.* v. 16.
"Feed the Church of God." Acts 20. 28.

V. His Triumph for his Workers.
1. *By what death he should glorify God.* v. 19.
"I must put off this tabernacle." 2 Pet. 1. 14.
2. *Follow me.* v. 19.
"Shall sit upon....thrones." Matt. 20. 28.

THOUGHTS FOR YOUNG PEOPLE.

Working for Christ.

1. In the New Testament fishing is often employed as an illustration of the work of saving souls. See Matt. 4. 19; Luke 5. 10; 2 Cor. 12. 16. He that would win men to Christ must use all the art and skill of the fisherman.

2. While we are working, Christ is watching, even though we know it not, and interested in our success. v. 4, 5.

3. When Christ directs our work it is abundantly successful, for he knows both the sea and the fish that swim in it. v. 6.

4. We are more likely to discern the Lord after our work than during our work. v. 7.

5. Those who work for Christ shall feast with Christ at the banquet which he has provided. v. 9-13.

6. The man who is himself a forgiven sinner is best fitted to be a worker among the souls of men. v. 15-17.

7. The great requisite of a worker for Christ is personal love and devotion to Christ. v. 15-17.

8. There is a work of fishing or winning souls, and there is also an equally important work of feeding or tending those won. v. 15-17.

9. When the worker has completed his task, he is taken home to his rest and his reward, and by whatever way he reaches heaven he glorifies God. v. 18, 19.

English Teacher's Notes.

The Golden Text chosen for this lesson brings before us again the picture of a shepherd. But it is not the "Good Shepherd" dying for his sheep,

nor is it the "Great Shepherd" risen, and living for his sheep. The Golden Text suggests two persons. There is a Shepherd who speaks, for he is the owner of the sheep—"My sheep;" and there is a shepherd who is spoken to; or rather, the one spoken to is by that word appointed shepherd, for he is bidden to "feed" the sheep. It is the Chief Shepherd appointing and directing the under-shepherd.

When one person deputes to another an office which belongs to himself, and intrusts that other with a work which he has begun, we may conclude:

1. That he is about to absent himself from the scene of the work. When Gustavus Adolphus of Sweden resolved to go to the assistance of the distressed Protestants of Germany he arranged for the care of his kingdom during his absence. When Queen Victoria, many years ago, intrusted the care of her young children to a lady of rank, it was because her public duties prevented her from being continually with them.

2. That he continues to interest himself in the work. Gustavus Adolphus had the welfare of his kingdom closely at heart. Queen Victoria loved her children with the love of a tender mother. The one would not leave his country, nor the other her family, without providing for the personal oversight which both needed.

3. That he hopes to return to those whom he leaves behind. If a man is leaving his country with the intention of taking up his residence in another land, he will, as far as possible, carry his property with him. He will prefer rather to sell his estate than to transfer to the care of a steward what he has no intention of ever re-visiting. To appoint some person to manage the property in his name and after his own manner is a sort of pledge that he may be looked for again.

Now we find by this passage

1. That Christ, the Shepherd, was going away. He had indeed returned to his disciples, but instead of dwelling with them as formerly he showed himself to them only from time to time. In the narrative he appears to them suddenly, and, at first, unrecognized. The old familiar companionship is not resumed, for they have to be prepared for the entire withdrawal of his bodily presence.

2. That he would not cease from his interest in those left behind. He had already promised them "another Comforter" who should "abide with them forever." Chap. 14. 16. But further, he would leave men who should walk among them, and dwell among them, and carry on his own work of constant, loving, and watchful care. The sheep should be tended and fed through the instrumentality of under-shepherds, to whom he would intrust this special work.

3. That he was coming back again. Verse 22. The words in which he refers to this are not included in the passage for consideration, but they belong to the subject. Long before he had drawn a picture of the servant or steward to whom the Master should intrust the charge over the household, to "give them their portion of meat in due season" and of the reward awaiting such a one at his Lord's return. In this passage we see one of these stewards appointed, the first of a band innumerable who should be the Chief Shepherd's delegates until his coming again. For we must bear in mind that our Lord made the appointment, not only when he was departing, but because he was departing. He chose that the flock should not be left without the actual bodily presence of a shepherd whose business it was to care for them. Peter was the first under-shepherd. But as the flock increased it was manifest that there must be others. No authority or superintendence exercised from afar off would fulfill our Lord's intention. Wherever there was any portion of the flock, there was need of an under-shepherd.

What sort of person was the first to be appointed to this office? There are three things recorded about him in the passage:

1. He was a faulty man. He could not set himself up above the rest as superior in goodness and strength. He had been proved utterly frail in himself and powerless to face the enemy. But he had learned the lesson of his own weakness, and instead of vaunting, as before, his own attachment and devotedness to the Master, he only appealed with truthful humility to the Master's own knowledge of his inmost heart. He was a restored man.

2. His love to Christ was true and genuine. Grevious though his fall had been, the fact remained that he loved the Lord Jesus. He would gladly serve the Master who had chosen, and forgiven, and restored him.

3. He would learn to give up his own will and submit himself in all things to the divine will and the divine leading. This had not been his original character. He had "girded himself" and walked "whither he would." But grace would teach him to cease from self, and surrender himself to be led in truth "to prison and to death." Verse 18. Comp. Luke 22. 33.

Thus he was fitted for the work of an under-shepherd. Yet he was not to be left to do it alone. On that morning, by the Lake of Galilee, the Lord taught him three things concerning this.

Christ would be present with him. Not a visible, but a spiritual presence. He had watched Peter and his companions on the lake during that night when they "caught nothing," and the first dawn of morning revealed him standing on the shore. So would he be ever present with those who were doing his work.

Christ would direct him. Peter had not come home with an empty net that morning. The word of Jesus had given him an abundant draught of fishes. And he knew now that Jesus would not send him forth to fruitless labor.

The Lord's word would insure success.

Christ would reward him. When the disciples reached the shore that morning they found themselves "present with the Lord." He welcomed

them, approved their labor, fed them and refreshed them. So one day the absence which was before them would be over, and each faithful under-shepherd would hear the word: "Well done, good and faithful servant: enter thou into the joy of thy Lord."

What has all this to do with our boys and girls? It touches them in two ways.

1. *Christ chooses his flock from among them.* He calls them to a fold over which he himself watches, and which he will not leave unshepherded. Blessed flock, so loved, so tended, so remembered!

2. *Christ chooses his under-shepherds from among them.* That faulty, stumbling one is one whom Christ may use. Whoever loves Christ is called to help some one else. Whoever gives himself to be led by Christ shall assuredly prosper in Christ's work.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Mention and describe an earlier fishing-scene and miracle which accompanied the call of four disciples. See Matt. 4. 18–22; Luke 5. 1–11....Present a word-picture of the night of toil on the Sea of Galilee; of the appearance on the shore; the command; the filled net; the recognition; the breakfast on the shore; the dialogue with Peter....To an adult class the line of thought in the Analytical and Biblical Outline may be suitable. It shows the relation between the glorified Saviour and those who work in his cause....A somewhat similar plan, but adapted to younger pupils, is contained in the Thoughts for Young People....Study carefully the typology or likeness between fishing and work for souls, but do not carry the analogy to fanciful extremes.... Tell the story of Peter, as contained in this lesson, and show how changed he was from the self-confident apostle of an earlier chapter....Notice, too, how successfully Peter "fished for men" on the day of Pentecost, a few weeks after this event....Relate the tradition of Peter's martyrdom, as given in the notes.... Here is another ancient tradition about Peter. It is said that in old age, when he heard that the order for his arrest and martyrdom had been issued, he was persuaded by some friends to fly from the city of Rome. Just as he was going out of the gate he saw his Lord once more going into the city. He said, "Lord, whither goest thou?" The Saviour answered, "I am going to Rome to be crucified again in the place of one of my disciples." Peter accepted the rebuke, returned to the city, and suffered martyrdom. Though there is no historic truth in this story it contains a moral which all may profit.

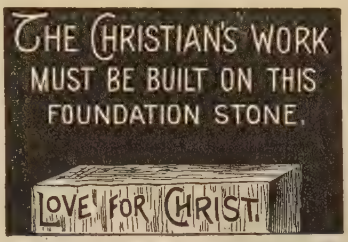
References. FREEMAN. Ver. 6: Fishing nets, 668. Ver. 7: Use of the term "naked," 261. Ver. 9: Charcoal, 819.

Songs from the Epworth Hymnal.

47. There's a wideness in God's mercy.
77. Crusader's Hymn.
82. My Shepherd.
90. Break thou the bread of life.
109. Depth of mercy.
139. Fear not.
152. All for Thee.
163. My Jesus, as thou wilt.
170. I was a wandering sheep.

Blackboard.

BY J. B. PHIPPS, ESQ.



Two diagrams are given for the blackboard; either or both of them may be used. The subject for both is Christian work. A good structure must be built on a firm foundation. Illustrate this by calling attention to houses, or monuments, that are placed on secure foundations. If not so placed, they will not stand. Just so with successful Christian work. It must have LOVE FOR CHRIST as the foundation. Peter's restoration to work followed his confession of love.

The second illustration is intended to show that there are two kinds of Christian work. One sows the seed in preaching or teaching the Word. When the young tree begins to grow, another takes it, and holds and trains it that it may grow straight. The young must be cared for first of all. Conclude the review with the great question, "Do I love Jesus?" The diagrams are so simple that directions for drawing are omitted.

Primary and Intermediate.

LESSON THOUGHT. *Work for Disciples.* Print "Disciple" on the board, and tell that it means "one who learns." John and Peter and Thomas, and all the others, were Jesus's disciples because they learned about Jesus. What do children come to Sunday-school to learn about? Yes, about Jesus. Then are all children who come to Sunday-school disciples of Jesus? No, only those who try to do as Jesus says. We should make this point very clear. Obedience is the test of discipleship, with children as with adults.

Jesus Helping Disciples. Jesus had not gone away to heaven yet. One morning, very early, he stood on the sea-shore, looking at some of the disciples who had been fishing all night on the Sea of Galilee. They had not caught any fish, but when Jesus told them how to cast the net it was filled with fishes right away. Jesus always knows where we are and what we are doing. He knows just when and how to help us, and he loves to help us. But see, the disciples would not have been helped if they had not minded Jesus, and cast the net just where he told them to. So we must do just as Jesus tells us if we want him to help us.

Jesus Feeding Disciples. Tell how the disciples came to the shore and found a fire and some breakfast ready for them. Jesus cooked the fish and gave it to

his disciples with some bread. How sweet the food must have been which Jesus gave! Talk about our daily bread, who gives it, why he gives it, etc. Then tell about the better bread which comes down from heaven, fresh every day, right from Jesus himself! Yes, which is Jesus himself. Teach that we may have a taste of that heavenly food every time our hearts turn to God in prayer, every time we look into the Bible, every time we do a good act, or think a right thought, or speak a right word. And every time it is Jesus feeding *us*. Shall we not thank him?

Jesus Teaching Disciples. Ask what children remember about Peter. How many times did he deny Jesus? Jesus did not stop loving Peter for that. But he teaches him what it is to really love the Lord. Peter thought, perhaps, that he loved Jesus because he liked to be near him, to hear him speak, to learn about him and from him. But Jesus taught Peter that to love means to work. A little girl who loves mamma, loves to run errands for her and to help her in every way she can. So a disciple who loves Jesus wants to work for him, that is, to help others to know him and love him too. Jesus calls us his flock; his sheep and his lambs. Jesus teaches his little disciples in this lesson that there is work for them, and if they really love him they will love to do as he tells them to do.

Lesson Word Pictures.

It is early morning upon Galilee. Hardly with a ripple, as if asleep, the lake stretches from shore to shore. Blue, blue Galilee! Above it, is a sky as placid, a sky flushed in the east with the gold of the coming day. There are boats dotting the lake, and the cry of the fishermen echoes over the waters. Here is a boat but a little way from the shore. You can see those on board. Is that Peter? Yes, and John and Thomas and others are there. You see them swing the empty net over the vessel's side. You hear it as it splashes down into the water. Now it comes up again, dripping, lean, empty. I can see the disciples looking into the net, to see only its meshes. It has been coming up empty all night. To the weary, faint, hungry, it is so discouraging. But, hark! There is a call from the shore! Somebody is asking if they have any "meat." Somebody is telling them where to cast the net. "What does he know about it?" one may have said. "It wont do any harm. Let's try!" another may have suggested. Splashing into the water, down goes the net again. "Now haul it in!" the impatient Peter seems to cry. The net resists. What? Can't Thomas and Peter pull it in? Take hold, John! Still unable? Nathanael, James, every body, take hold! All, pull now! There they stand tugging, straining. The net is so full, it cannot be drawn into the boat. But why does John stare so intently at the shore? He is looking at the kind friend who gave the fishermen that helpful hint. A veil is falling from his eyes. It is no longer a stranger, but—John is whispering to Peter, "It is the Lord!" Yes, the risen Lord! And Peter who once denied his Lord, and often since may have heard the shrill crowing of the cock which sent him away weeping, what does he do now? O, he cannot stay away from his Lord. Somehow he must get to those feet wounded for him, lie down there only to look up into the all-merciful face bending down toward him, and feel the touch of the pitying, forgiving hands. He just binds his fisher's coat about his body and into the water he drops. There he goes, pushing away, swimming with quick, eager, strong, steadfast strokes toward that waiting Lord. The other disciples are dragging landward that heavy, drooping net. There is no hint about that meeting between Christ and Peter, but I know Peter found a loving face and loving touch. Peter has gone now into the water, and he is pulling on that big, crowded net. Crowded, and not a mesh torn! But what is it twinkling like a star on the shore? A fire? Yes, and there is fish on the glowing coals. Bread, too, is provided. "Come and dine," says Jesus. That morning meal, the disciples reclining on a grassy bank, and Jesus in the midst of them, that big net full on the water's edge, the fishing-boat drawn to the shore—how vivid the picture! To the fainting and hungry was ever meal more strengthening? body and soul both fed by that risen Saviour. But, Peter, the Lord has a word for you. O, how the inquiry of the Lord rings through the soul of Peter! "Lovest thou me?" Asked again and again too! Does Peter look away? Does he look upon the scenes of that night of the trial? Does he hear his denial and the cock's shrill cry? I seem to hear his quick replies and see that face grieved at the thrice repeated question. Let him feed the flock, the Saviour is saying: and then I look away, and as the Saviour speaks, I see rough hands, in the future, grasping Peter. They bind him. They drag him hence, and in his death he follows faithfully that Lord from whom he once turned away.

A. D. 68.] LESSON VIII. WALKING IN THE LIGHT. [Nov. 21.

1 John 1. 5-10, and 2. 1-6. [*Commit to memory verses* 1, 7-9.]

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Je'sus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Je'sus Christ the righteous.

2 And he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

General Statement.

The First Epistle of John may be regarded as the last message to the Church of the last of the apostles. John, who in youth had pillowed his head upon his Master's bosom, and was the beloved disciple because he looked

most deeply into the Saviour's heart, and comprehended his inner teachings, lived to see the third generation of the Christian Church. In extreme old age he wrote his gospel and this epistle. The theme of the one is "The Son of God," and of the other "The sons of God." In this book, which Luther loved to call "The little Bible," we have the ideal Christian presented to us. The message is announced as coming from One who was from the beginning, yet of whom the writer had obtained a personal experience. He had himself seen and heard and touched the Being of whom he writes. He declares that the great central principle of the Gospel is that God is light; and hence the sons of God should walk in the light. The entire book of five chapters is an exposition of this "walking in the light." Our lesson emphasizes three great truths, the truth of sin as a reality, the truth of salvation from sin as a privilege, and the truth of the divine law as our standard of duty.

Explanatory and Practical Notes.

Verse 5. This then is the message. John never uses the word "gospel," but speaks of "the testimony," or as here, "the message." In this verse is presented the theme of his epistle, which he presents as a message from his ascended Lord. **Which we have heard of him.** Rev. Ver., "from him." Not given at any one time, but as the central principle of all the Saviour's teachings, and seen under the illumination of the Spirit. **And declare unto you.** Better, as in the Rev. Ver., "announce," as a herald proclaims the message of his king. Notice that this book nowhere presents lines of argument and conclusions, but everywhere states truths as by divine authority. (1) *The business of Christ's messengers is not to discuss but to proclaim their message.* **That God is light.** "Light unites in itself purity and clearness and beauty and glory, as no other material object does: it is the condition of all material life and growth and joy." *Alford.* **No darkness at all.** A strong negation, "no, not one speck of darkness;" darkness being the representative of sin, error, and ignorance. The whole epistle is an elaboration of this thought, that as God is light, so must his children be.

6. If we say. There were some in that day, as now, who claimed that sin belonged to the body and not to the spirit, so that one could be a Christian while committing sin. This dangerous view John combats in this epistle. **Have fellowship with him.** Communion of heart with God, which is the privilege of every disciple. **And walk in darkness.** That is, lead lives of moral impurity and wrong-doing. **We lie.** Our profession is false, for light can have no fellowship with darkness nor sin with godliness. **And do not the truth.** We not only speak that which is false by our profession, but we lead a life of falsehood. It is true that Christians do not lead perfect lives, and that they do sin. But it is equally true that just in proportion as they give way to sin they become spiritually dead. (2) *The measure of our spiritual life is the measure of our freedom from sin.*

7. If we walk in the light. By a life patterned after the will of him who is the light, and a heart enlightened by his grace. **As he is in the light.** God *is* in the light, and we *walk* in the light as we do his will. **We have fellowship one with another.** Those who cherish the same purposes, live in the same atmosphere of thought, and enjoy the same pleasures, find much in common with each other. **The blood of Jesus Christ.** The blood is the life-current; and Christ's blood, in the New Testament, means his atoning death, through which we are saved. **Cleanseth us.** Notice that we are not cleansed from sin by our deeds of righteousness, by walking in the light, but by the virtue of Christ's death—a mystery which we cannot fathom, but a fact which we can believe. (3) "*The red rose of pardon and the white rose of purity grow upon one stem and spring from one root.*" *Bishop Alexander.*

8. If we say that we have no sin. John has just said that Christians should walk in the light; yet he now declares that we Christians have sin which needs to be cleansed, a truth which all must admit. **We deceive ourselves.** Self-deception is easy in matters of the heart, and many delude themselves in the thought that their hearts are pure, when in fact they have not looked into their hearts. **The truth is not in us.** Because we will not open our eyes and let the truth shine into our hearts. Few people are willing to know the real truth about themselves. Said Daniel Webster in his last illness, when the physician tried to evade his inquiries, "The facts are what I am trying to find out, and I wish no concealment." We need something of the same candor in our examination of our spiritual state.

9. If we confess our sins. Not to a priest nor to the congregation, but to ourselves and to God. **He is faithful.** Because he has promised and will fulfill his promise. **And just.** Because our representative has died, and justice admits our pardon. If it were not just God could not forgive us. **To forgive . . . and to cleanse.** Forgiveness takes away our penalty and sets us free. But we need more, or we shall soon be again in the convict's place as guilty sinners. Therefore, God gives a power to rise above sin, to overcome it, to lead pure and godly lives; and this process is cleansing or sanctification.

10. If we say that we have not sinned. We must recognize and admit this constant tendency to fall into sin. **We make him a liar.** Because God has constantly affirmed that all men are sinners.

1. My little children. Those whom John was addressing were much younger than himself, the last on earth of the apostles; hence this endearing appellation. **These things write I unto you.** He states the object of his epistle was to induce men to live sinless like their Saviour. (4) *What a noble purpose, to lead men up to purity!* **If any man sin.** So prone are men to fall that some provision for fallen men is necessary, and hence the whole scheme of salvation. **We have an advocate.** That is, one who intercedes for us and represents us before the throne of God. Jesus Christ is abundantly qualified for his office, for he is at once God and man, our brother and the Son of the Highest; and he has shown his love for us by dying in our stead. **Jesus Christ the righteous.** He who has no sins of his own to answer for can take upon himself the burden of the sins of others. An advocate needs himself to be pure and stainless.

2. He is the propitiation. That is, the one who opens the way for God to exercise pardon, by himself dying as our sacrifice. **Not for ours only.** The atonement is broad enough, and ample enough, to take in the whole world, every man who ever lived or ever will live. (5) *Let us proclaim salvation for all mankind.* In another place (5. 19) John says "the whole world lieth in wickedness;" but, if so, it is not because God wills it, but because men will not accept the divine salvation.

3. Hereby know we that we know him. Whoever reads this epistle carefully will find that it contains seven evidences whereby a man may know whether he is a Christian or not. The first of these is contained in this verse. **If we keep his commandments.** He who knows Christ as his Saviour will keep his commands as a son. The test is an infallible one, he who truly loves Christ will love to do his will.

4. He that saith. Again the same words, "he is a liar," are spoken of the professor who is not a possessor. **Is a liar.** His fruits will show his root. It is no use in labeling a thistle "fig-tree," its fruit gives the lie to its name. So is it with the one who without obeying God claims to know him.

5, 6. Whoso keepeth his word. God's commands are just what a properly constituted nature would be glad to do. **Love of God perfected.** God's love has wrought its perfect work in us, we love him in return with a perfect love. **Ought himself also so to walk.** If we are in doubt of God's commands we can ask ourselves, What would be the conduct of Christ in a given case such as we find ourselves in?

HOME READINGS.

M. Walking in the Light. 1 John 1. 5–10; 2. 1–6.
Tu. The message from the Light. 1 John 3. 9–18.
W. Light by his word. Psa. 119. 105–112.
Th. The cleansing blood. Eph. 1. 1–14.
F. No men without sin. Eccl. 7. 11–22.
S. Light cometh by confession of sins. Psa. 32. 1–11.
S. The Advocate with the Father. 1 Tim. 2. 1–6.

GOLDEN TEXT.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1. 7.

LESSON HYMN. C. M.

Hymnal, No. 507.

Walk in the light! so shalt thou know
That fellowship of love,
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made truly his.
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light! thy path shalt be
Peaceful, serene, and bright;
For God, by grace, shall dwell in thee,
And God himself is light.

TIME.—Thirty-eight years after last events.

PLACE.—Ephesus. John's home in his later life. The city made memorable by Paul and the great revival under his preaching. One of the most magnificent cities of Asia Minor.

RULERS.—Uncertain. Nero died in June, 68. Galba reigned for the rest of the year.

DOCTRINAL SUGGESTION.—The universality of sin.

QUESTIONS FOR SENIOR STUDENTS.

1. Light and Darkness, v. 5. 6.
What is meant by "fellowship?"
Who are the parties in this lesson who are to be in fellowship? ver. 3.
What is the natural condition of the Father with whom we are to have fellowship? ver. 5.
Give a text from the Bible which says that God is light?
When had John heard that message from him? John 8. 1–12.
How only can man have fellowship with God?

2. Sin and Forgiveness, v. 7–10, and chap. 2. 1, 2.
What comes to one who walks in the light?
What is the true view for a man to take of himself?
What testimony does the word of God give concerning the universality of sin? Eccl. 7. 20.
How do we make God a liar if we say we have not sinned?
Is man's condition then hopeless? ver. 9.
Why will God forgive our sins? chap. 2. 2.

3. Love and Obedience, v. 3–6.
How wide is the provision of God's love?
How may we know that we know God?
What relation is there between fellowship and obedience?
What three things does John describe as lies in this lesson?
What has always been the test of love for God?
What does God delight in more than in sacrifice?

Practical Teachings.

1. Light and darkness cannot be in the same place at the same time.

2. The heart is in darkness by nature: it will perish in darkness if it does not come to the light.

3 Many a person says, "I am good enough." Self-deception is the darkest kind of darkness. Are you in such darkness?

4. All men sin. All men may have forgiveness if only they confess. How wicked to refuse!

5. Obedience the test of love. Do you love God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Light and Darkness, v. 5. 6.
From whom had a message been sent?
What was the message?
What does Jesus say of himself in John 8. 12?
How may men have light? John 12. 36.
What are believers called in 1 Thess. 5. 5?
What does their walking in darkness prove?

2. Sin and Forgiveness, v. 7–10, and chap. 2. 1, 2.
What are we exhorted to do in Eph. 5. 8?
What are the results of walking in the light?
What is the danger of denying our sinfulness?
What is secured by confession?
Whom do we dishonor by denial?
Who is the sinner's advocate?
For whose sin is he the propitiation?
What is shown in this propitiation? 1 John 4 10.

3. Love and Obedience, v. 3–6.
How may men have a knowledge of God's love? See John 14. 23.
What does neglect of his commands prove?
How is the love of God perfected in us?
What is the proof of our abiding in Christ? John 15. 5.
What is the duty of every professed Christian?
Who is our example of godly walk? Matt. 11. 29.

Teachings of the Lesson.

Where in this lesson are we shown—
1. Christ as our light?
2. Christ as our deliverance?
3. Christ as our example?

QUESTIONS FOR YOUNGER SCHOLARS.

What is the message that John heard from Christ? **God is light.**
Why is there no darkness in God? **Because he is pure and holy.**
In whom is darkness? **In all who have sinful hearts.**
What will wash away all the sin? **The blood of Jesus.**
Who forgives us when we sin? **God, our Father.**
For whose sake does he forgive? **For Jesus' sake.**
For what did Jesus suffer and die? **For the sins of the whole world.**
How do people know that we love Jesus? **When we keep his commandments.**
How must we live? **As he lived when he was upon earth.**
Who are liars before God? **Those who say they love him and do wrong things.**
What do we try to be when we love God? **Patient, unselfish, and loving.**
What is the Golden Text?

Words with Little People.

"The light of this world is Jesus." We should have been lost in the darkness of sin and death if he had not come, but now we can just bring our sins to him, this spotless "Lamb of God," and he will wash the crimson stains white in his most precious blood. And only think, little people: There is no need of the sunlight in heaven, we are told. This "Lamb" is the light of the "City of Gold," so the light of BOTH worlds is Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. What is John's message concerning God? **"That God is light."**

2. What does God command us to do? **To walk in the light.**

3. What is the promise of the Golden Text? **"If we,"** etc.

4. Who is our advocate with the Father? **"Jesus Christ the righteous."**

5. How may we be sure that we know Christ? **By keeping his commandments.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Privileges of God's Children.

I. ENLIGHTENMENT.

If we walk in the light. v. 7.

"The true light which lighteth every man." John 1. 9.

"Ye are all the children of light." 1 Thess. 5. 5.

II. Fellowship.
We have fellowship one with another. v. 7.
"I have you in my heart." Phil. 1. 7.
"Walk in love." Eph. 5. 2.
III. Forgiveness.
Faithful and just to forgive us. v. 9.
"Redemption through his blood....forgiveness." Eph. 1. 7.
"Their sins....will I remember no more." Heb. 8. 12.
IV. Sanctification.
To cleanse us from all unrighteousness v. 9.
"That he might sanctify his people." Heb. 13. 12.
"Washed their robes." Rev. 7. 14.
V. Intercession.
We have an Advocate with the Father. 2. 1.
"He ever liveth to make intercession." Heb. 7. 25.
"Who also maketh intercession for us." Rom. 8. 34.
VI. Acceptance.
He is the propitiation for our sins. 2. 2.
"We have peace with God." Rom. 5. 1.
"Reconciled to God by... his Son." Rom. 5. 10.
VII. Assurance.
We do know that we know him. 2. 3.
"The Spirit itself beareth witness." Rom. 8. 16.
"We know that we have passed," etc. 1 John 3. 14.

THOUGHTS FOR YOUNG PEOPLE.

Principles of the New Life.

1. All men have sin in themselves. There is no man who never sins, no man who can by his own strength rise above sin.

2. The difference between the Christian and the sinner is not that one is without sin and the other lives in sin; but that one hates his sin and seeks to overcome it, while the other cherishes it.

3. The way to rise out of sin is to recognize its reality in us, to confess it to God, and to our neighbor, if we have wronged him. Then we are in condition to be freed from sin.

4. He who seeks God needs a propitiation and an advocate; a propitiation making forgiveness possible, and an advocate to intercede for him. These we have in Jesus Christ our Lord.

5. If we will thus confess our sins God will be faithful to his promise and just in his dealings; will forgive our sins, and will cleanse us from sin in our lives by a new creation.

6. He who comes to God through Christ enjoys a full acceptance, an abundant cleansing, and a communion of heart with God's people.

7. The follower of God will seek to do God's will, and to follow the example of God's Son. This will be the evidence that he is a true follower.

English Teacher's Notes.

There is nothing in the world so pure as light. Water, to which we all turn for cleansing, often needs to be cleansed itself. It can receive all kinds of substances and hold them in solution. Yet it remains water. I may raise to my lips a draught clear and colorless, yet find by the taste that something has been mixed with it. Even the rain that falls from heaven gets contaminated with the impurities of earth. And so it is with the air we breathe. It may waft us what is sweet and wholesome, or it may come laden with poison. It cannot repel the intrusions of injurious matter, though it may carry away and disperse them. With the light of heaven it is different. The sunbeam that passes through a chink in the shutter will reveal innumerable particles of dust before unnoticed. But the dust cannot mingle with the beam, it stands out distinctly defined against it and cannot penetrate the brightness. The light in its passage to the eye may be intercepted or obscured, but it cannot be sullied. It remains essentially unmixed and pure. Of all created things it is the one which most truly images its Creator.

No wonder, then, that this was an image which often recurred to the mind of the apostle who saw farthest into divine things, and that he placed it at the commencement of his letter of exhortation and warning to the Churches. Already he beheld the taint of heresy, of hatred and variance, and of careless living, assailing their purity. And he begins by reminding them of that fellowship with God to which they were called, and in virtue of which they were Christ's witnesses in the world, and shows them that such fellowship is incompatible with walking in darkness.

What is it to walk in darkness? We may look at it in three aspects:

(1) I know a short cut across a waste piece of ground which persons gladly take to save time. But it is necessary for those using it to take heed to their steps, or they may go deeper than is pleasant into mud and water. By daylight the matter is easy; by night one can hardly accomplish it without bearing away the marks of many false steps. To walk in darkness means failure and stain.

(2) In the same locality as this piece of waste ground there are many roads, turning different ways and crossing one another at various angles. Strangers get puzzled between them even by daylight. Landmarks, however, may be given, by which the right direction will be found. But at night it would be easy enough to lose one's way, and go wandering round and round. To walk in darkness means ignorance and error.

(3) Imagine sudden darkness coming on the building in which school is held, and each one having to find his way out as best he can. I am sure there would be much jostling and elbowing, and many would be hurt, especially the smaller and weaker ones. Brothers might run one against another without knowing it, and sisters would fail to find one another. Many untoward accidents have happened for want of light. General "Stonewall" Jackson is said to have been shot down by his own men in the dark. To walk in darkness means falling foul of one's neighbor.

This was just what John found in the Churches to whom he was writing. There were many living carelessly, saying they knew Christ, but not keeping his commandments. Chap. 2. 4, etc.; 3. 7, etc. There were many walking in error, some teaching false and heretical doctrine, others puzzled and led away by these. Chap. 2. 22–23; 4. 1–3. And

there were some who walked uncharitably indulging in hatred and strife. Chap. 2. 9–11; 3. 10–15; 4. 20. Against such a course he solemnly warned the Churches, showing that those who are truly Christ's must walk in the light.

What is it to walk in the light?

1. *It is to have the light shine upon you.* The effect of this will be to show up flaws and stains and deficiencies. A torn, soiled garment may do well enough in the shade, but in the light you would be ashamed of it. The light of God's presence shows us our vileness and worthlessness and our daily shortcomings. Chap. 1. 8. Need we then lose heart and avoid it? No, for there is a covering (chap. 2. 2, "propitiation" stands for the atonement of the Old Testament, the Greek word "*ilasterion*" being the Septuagint rendering of the Hebrew *kophar*, a "covering"); there is an Advocate (chap. 2. 1) to take up our cause; and there is cleansing. Chap. 1. 6.

2. *It is to have the light direct you.* No need to take a wrong turning when you can read the direction on the finger-post and on the mile-stone. The light of God's word and God's commandments will show the right way, the way of truth and of holiness. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The course taken in the light will be straight and clean.

3. *It is to have the light revive and strengthen you.* There is nothing more healing and nourishing than sunlight. Flowers and fruits will not grow, and human creatures cannot thrive, without it. And we might see our own faults and shortcomings, and see which way we ought to go and what things we ought to do, and yet have no power to mend without the light of God's grace and power. "The Lord God is a sun and shield." Psa. 84. 11. And the "Sun of righteousness" has "healing in his wings." The fruits of walking in the light will be right views of Christ (Chap. 2. 21, 24; 4. 2; 5. 1, 5), love one toward the other (2. 10; 3. 10, 14, 19), and keeping God's commandments (2. 3; 3. 24; 5. 3.)

There could be no walking in the light if that Light had not first come down to us. "I am come" said our Lord, "a light into the world that he which abideth in me should not abide in darkness." John 12. 46. The beginning of walking in the light is to turn from sin and self and come to Jesus.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

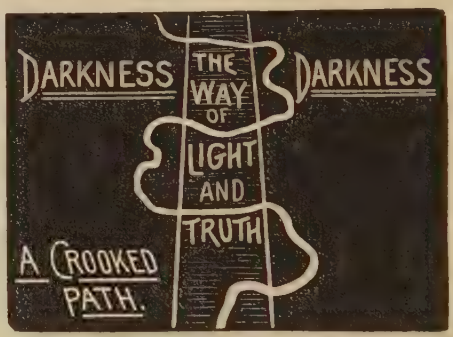
By way of approach to the lesson, tell about this epistle, when and by whom written, subject, contents, etc. ....Luther's name for it—"The little Bible."....The message of this lesson: 1. God is light, ver. 5. Show in what respects light is an emblem of God, for example, Blot out the sun, and all life on the earth would perish at once....2. We should walk in the light, vers. 6, 7....3. The results of walking in the light: 1.) Fellowship; 2.) Cleansing....4. The need of cleansing from sin, ver. 8–10....5. The means of our cleansing from sin—Jesus Christ, our propitiation, and our advocate....6. The test of our acceptance—keeping the commandments, vers. 3–6....Another line of teaching is given in the Thoughts for Young People....Still another plan is shown in the Analytical and Biblical Outline....Emphasize certain golden sentences in this lesson, as, "God is light;" "The blood of Jesus Christ," etc.; "We have an advocate," etc.; "Hereby do we know that we know him."

Songs from the Epworth Hymnal.

37. Father most holy.
41. The love of God.
86. Come, Holy Ghost, in love.
100. Everlasting love.
128. Take me as I am.
134. Love divine.
148. More love to thee.
155. It is well with my soul.
167. O could I speak.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR DRAWING. Take white chalk, and with a straight strip of wood draw two lines to represent the path or way of light and truth. On either side of this path, with blue chalk, write the word "Darkness." The subject of the illustration is walking in God's light. When you review the lesson make a few introductory remarks, taking verse 6 as a text. Next take a piece of red chalk, and state that with it you will draw a path, such as one who professes to be a Christian, but who is not consistent, will make. Start at the bottom of the board. Explain that the simple assertion of any one that he is in fellowship with God does not make it the truth. He must walk in God's light, do God's work, and be in communion with him. Start the red path in the way of truth. Many will start right, but at the first serious temptation will leave the light, and wander into the darkness. [Here name some common temptations, and ask if they have not caused some one to wander. Make the path now outside the light.] Some people will stay out in the dark until a special revival season, and then be led into the path again—like this [here follow with the red chalk], only to stray off in their weakness when the time of temptation comes. Christ will keep any one in the right path who trusts in his strength. Even if I wander in the darkness, and I repent and confess my sins, I have an Advocate with the Father, Jesus Christ the righteous, and he will bring me into the light.

OBJECT LESSON. An unlighted candle as a professing Christian; a lighted candle as a true Christian.

Lesson Word-Pictures.

He is a pilgrim bound to heaven. He has come up out of the darkness of sin into the beautiful light of the presence of God. I see him in some hour of temptation when the darkness threatens to come back, when out of the cloud fly the hot, hard arrows of the adversary. I watch him looking up to the Saviour, welcoming the light of his presence, and holding out to the tempter his shield of faith. I see him in some hour when he may have wandered into shadows, but comes back to bow at the feet of Christ, lying in penitence before that divine advocate with the Father, rejoicing in the light again. I watch him when in prosperity he is tempted to forget God, and in sickness to complain of him, and in sorrow to deny him, but he breaks away from these shadows, clings to the light of God in Christ, and keeps his heavenly Father's word. On and on he journeys. It is evening time now. Death is not far away. The pilgrim is almost home, nigh unto the fording of the river. The evening wind is cool, and the shadows thicken. It is only for a moment; on the other side is the light of God's fadeless eternity.

Primary and Intermediate.

LESSON THOUGHT. *Walking in the Light.*

Introductory. Briefly review, by question and answer, the life of Jesus, his death, resurrection, and ascension. Tell that after he went to heaven, his disciples went about telling people the story of his life. John lived to be an old man; he spent all his life in telling about Jesus, and when he grew too old to visit the Churches he wrote them a letter, telling them how those who loved Jesus ought to live. Ask how many here love Jesus? Then how many want to know how they ought to live so as to please Jesus?

TWO WAYS.

Call some child to rise. Question: How did you get here? Do you know the way? Were you not afraid of being lost? Could you see where to walk? What made the way light and plain? Will you be afraid to go that way again? Let another child rise. Did you ever go anywhere in the dark? Do you like to walk in the dark? Why not? Why is it easy to lose the way? Why is it easy to stumble? Do papa and mamma want you to walk in the dark? Does God want his little children to walk in the dark? Teach that there are two ways for children. One is a light way, a plain way, a safe way. The other is a dark way, a rough way, a dangerous way. Which is God's way?

THE LIGHT WAY.

Put symbol on the board. Explain that in this path of life, light stands for goodness, and as all goodness is in God we may name the light God. Teach that no light or goodness of our own can fall upon this path, any more than a light in our hand can light up the path by which we came here to-day. It takes the great sun shining in the sky to make our path to the Sunday-school light and pleasant. Show that God is shining on our life-path all the time, and that what we have to do is to walk in the light, that is, not to do wrong things, because wrong, or sin, is darkness, and if we sin we step off this light way, upon which God shines, into a dark way full of snares and pitfalls. Outline a path upon which no sun-rays fall, and with dark crayon make something to stand for stones, pits, etc.

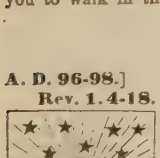
THE DARK WAY.

Ask why is the way to Sunday-school dark at night? Because the sun is not shining upon it. Why is the path of sin dark? Because God is not there, and "God is light." Wherever God is not, there is darkness. Whenever we choose to mind Satan instead of minding God we shall get into this dark path. Point out the rough places in this path, and let children help to name them. Teach with great emphasis and particularity, and over and over again, that to be a Christian is to walk as Jesus walked, that is, to do the will of God. Make open Bible above the light-path, and show that from this book we learn how to keep in the light-path, or how to mind God. If our teaching does not lead children to see that a right life must result from believing in Jesus, it will be of little avail.

At the close of the lesson, let the class recite in concert the following texts: "I am the Light of the world;" "He that loveth his brother, abideth in the light;" "While ye have light, believe in the light, that ye may be the children of light."

A. D. 96-98.] LESSON IX. JOHN'S VISION OF CHRIST. [Nov. 28.

Rev. 1. 4-18. [*Commit to memory verses* 4–6.]



4 John to the seven churches which are in A'si-a: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Je'sus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Al'pha and O'me-ga, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Je'sus Christ, was in the isle that is called Pat'mos, for the word of God, and for the testimony of Je'sus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Al'pha and O'me-ga, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in A'si-a; unto Eph'e-sus, and unto Smyr'na, and unto Per'ga-mos, and unto Thy'a-ti'ra, and unto Sar'dis, and unto Phil'a-del-phi'a, and unto La-od'i-ce'a.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death.

General Statement.

Among the isles of the Ægean Sea, off the coast of Asia Minor, is one called in our time Patino, but in ancient days Patmos. It is not more than a mile wide, and seven miles long. It is a drear and barren isle, with no streams flowing down its valleys, and no trees to give it shade. Here, in old age, the apostle John was banished for a season, in a time of persecution. But John could well endure the rigors of banishment from the companionship of friends on earth, for in that isle his eyes were opened to behold the heavenly glories. He saw his Lord, upon whose bosom he had leaned full half a century before; and he saw him, not now in the body of his humiliation, but in his full glory as the Son of God. He stood among the seven golden candlesticks which represented the churches of his love. A white robe, dazzling in its brightness, fell from his shoulders to his feet, and was fastened around the breast according to the manner of kings, with a girdle of gold. His head shone, his eyes flashed, and his feet glittered like molten brass. The aged apostle fell at his feet, but a voice, gentle as in times of old, reassured him, and a tender hand was laid upon his head. He was bidden arise and behold things that had been, that were, and that were to be. He was lifted up to heaven and saw the throne of God, and from that lofty height looked down upon the earth, beholding as in a panorama the stages of the Church's history from the apostolic age down to the scenes of the judgment day.

Explanatory and Practical Notes.

Verse 4. John. The apostle and evangelist, who was at this time living in Ephesus, after his banishment at Patmos. **To the seven churches.** These were not the only churches in the district named, but were the principal ones. Their names are given in verse 11. **In Asia.** Not the entire continent, nor the country of Asia Minor, but a district on the Ægean Sea, known as Proconsular Asia, and embracing the provinces of Lydia, Caria, and Mysia. **Grace . . . and peace.** One word expresses the attitude of God toward believers, and the other, the result of that attitude. God manifests grace, and we enjoy peace. **From him which is, and which was, and which is to come.** The threefold division of time, present, past, and future, under which we think of the eternal God. **The seven Spirits.** The one Holy Spirit in his complete, varied, sevenfold energies; seven being a number representing completeness.

5. Jesus Christ . . the faithful witness. The one who came to earth as a messenger or witness from heaven, and of heavenly things. **First-begotten** (Rev. Ver., "first-born") **of the dead.** Not that Jesus was the first in time of those raised from the dead, but that he was, and is, the chief or head of such, since by his resurrection we have a hope of being raised. **Prince of the kings.** He is the true ruler of the world, under whom alone kings and presidents hold office. **Unto him that loved us.** Rev. Ver., "loveth us." He loved us before he came to earth; he loved us then, he loves us now, and shall love us to the end. **Washed us from our sins.** The conception of the atonement, in which the death of Christ for us sets us free from the power of sin is here vividly presented. Strange, yet true, that only in blood can sins be washed away.

6. Made us kings and priests. Rev. Ver., "made us to be a kingdom, and to be priests." We, who are believers, are the kingdom over which the glorified Christ reigns; and are priests, as those who stand between God and their fellow-men, revealing God to men, and leading men to God. **To him be glory.** To Christ as the King and Lord of all.

7. Behold, he cometh. The promise with which Jesus left the earth, and which is repeated in nearly every book of the New Testament, is the great burden of the Revelation. Of the fact we may be sure; of its manner and its time we know nothing. **With clouds.** With such a cloud of glory as hung over the tabernacle of old, the emblem of God's presence. **Every eye shall see him.** The whole human race, summoned to meet Christ at his coming; the dead from their graves, the living from their toils and their pleasures. **They also which pierced him.** Not merely the Roman soldiers who pierced his body, but also the Jews who pierced his heart, and the foes who have assailed him in every age. **Kindreds of the earth shall wail.** The coming of Christ will bring remorse and agony, if it does not bring repentance, to all who are in sin. **Even so, Amen.** This is the response of all believers, in agreement with the divine purpose.

8. I am Alpha and Omega. The first and last letters of the Greek alphabet, symbolical of the beginning and the end. **The Almighty.** In this verse the divine attributes of eternity and omnipotence are ascribed to Jesus.

9. I John . . . your brother. Even the apostle nearest to the heart of Christ is our brother and fellow-servant. John had no need to name his title, for in the early Church he was known to all. **Companion in tribulation.** The Church was at that time undergoing persecution from the Roman government. **Kingdom and patience of Jesus Christ.** He belonged to Christ's kingdom, which was a suffering, enduring kingdom, patiently waiting for the coming of its King. **The isle that is called Patmos.** A little island twenty-four miles south-west of Ephesus, of the group called the Sporades. **For the word of God.** For his fidelity to the Gospel he is said to have been banished to this isle by Domitian, the emperor of Rome.

10. I was in the Spirit. In such a state that the spirit is in a sense loosed for a time from the body, and placed in communication with the invisible spiritual world. **On the Lord's day.** Sunday, the first day of the week, which by this time had become recognized as the holy day of Christian worship. **Heard behind me.** The revelation which John announces began with a sound, and then passed on to a vision.

11. Saying. The trumpet sound was the announcement of the presence of the glorified Saviour. **What thou seest, write.** This was John's warrant for the delivery of his message to the churches. **Send it unto the seven churches.** See on verse 4. **Ephesus.** This was the largest city of the province situated at the mouth of the river Cayster, and the home of John. It is now in ruins. **Smyrna.** About fifty miles north of Smyrna, on the Ægean Sea; now the largest city in Asia Minor. **Pergamos.** Rev. Ver., "Pergamum;" about fifty miles north-east of Smyrna, a town of Mysia, anciently famous for a great library. **Thyatira.** A little south of Pergamos, and still a flourishing town called *Ak-kissar*. **Sardis.** Once the metropolis of a wealthy kingdom, now a mean village, called *Sart*. **Philadelphia.** A city forty miles eastward of Smyrna, still a prosperous place. **Laodicea.** A town on the river Lycus, in Phrygia, named by its builder after his queen, Laodice.

12. I turned to see the voice. That is, to see the person speaking. **Saw seven golden candlesticks.** Rather, *lamp stands*. They may have been the seven branches of one stand, or seven distinct stands. They represented the seven churches (verse 20) as the bearers of light to men; and they stood, not now in the tabernacle, but in the world which they were to illumine with a light which is not their own, but their Lord's.

13. In the midst of the seven. Representing the presence of Christ among his people; for he walks still among his candlesticks. **One like unto the Son of man.** The Rev. Ver., reads, "one like unto a son of man;" that is, one having a human form and appearance. Even in his glory, Christ wears his humanity. **Clothed with a garment.** This long robe was similar to the one worn by the high-priest, and perhaps points to the priestly intercession of the glorified Saviour. **Girt about the paps.** Rev. Ver., "the breasts." The girdle for work was worn around the loins; that on the priests was worn around the breasts, as suited to a position of repose. **With a golden girdle.** Indicative of royalty. Thus the glorified Saviour appears as man, as priest, and as king.

14. His head and his hairs were white. We are not to regard this precisely as a description of Christ's appearance, but as a series of figurative expressions employed to present the conception of a glorious being. This whiteness was not from age, but indicative of glory. **Eyes were as a flame.** So piercing was their expression, that they seemed to be on fire. Who can escape the glance of those omniscient eyes?

15. His feet like unto fine brass. Rev. Ver.,

" like unto burnished brass, as if it had been refined in a furnace." His flesh glowed like metal under a white heat. **His voice as the sound of many waters.** He who has listened to the roar of the sea beating on the sands, can appreciate this conception.

16. In his right hand seven stars. Not on his fingers as jewels or rings, but held in his hand as a starry garland. From verse 20 we learn that these represented the seven "angels" or representatives of the churches. God's ministers are at the disposal of him whom they serve. **Out of his mouth went a . . . sword.** Not to be taken literally, but perhaps suggestive of the power dwelling in his utterances. Its two edges may refer to the opposite influences of Christ's words, converting some, condemning others. (*D. Brown.*) **His countenance was as the sun.** In a glory even greater than that of the transfiguration on the mount. Such will be the splendor of Christ when we see him at his coming.

17, 18. I fell at his feet. Such is the awe and terror inspired by meeting one from the other world, and especially one of divine glory. **Fear not.** Thus by voice and touch does Christ encourage his servant. **Liveth, and was dead.** The same who hung dead on the cross and lay dead in the tomb, now lives as the head of his Church. All our Christianity depends upon the fact of a living Christ. **Keys of hell and of death.** Rev. Ver., "of death and of Hades," the place of the departed, both of the good and of the evil. The realms of the dead are under Christ's control.

HOME READINGS.

M. John's vision of Christ. Rev. 1. 4-18.
Tu. The first-born from the dead. Col. 1. 8-20.
W. The Lord of lords. Rev. 17. 13-18.
Th. Witness to Christ's second coming. Zech. 12. 9-14.
F. The beginning and the ending. Isa. 41. 1-9.
S. Like the Son of man. Rev. 14. 13-20.
S. The living Lord. Rom. 6. 1-23.

GOLDEN TEXT.

I am he that liveth, and was dead; and, behold, I am alive for evermore. Rev. 1. 18.

LESSON HYMN. 11, 12, 10.

Hymnal, No. 136.

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity!

Holy, holy, holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see;
Only thou art holy; there is none beside thee,
Perfect in power, in love, and purity.

TIME.—During John's banishment to Patmos in the reign of the Emperor Domitian.

PLACE.—The Isle of Patmos. (See Descriptive Index.)

RULERS.—Domitian, emperor of Rome.

DOCTRINAL SUGGESTION.—The glorious Trinity.

QUESTIONS FOR SENIOR STUDENTS.

1. The Salutation, v. 4-8.
Who is the John who is so abruptly introduced?
Name the churches to whom he writes?
What words of Paul are suggested by ver. 4? Heb. 13. 8. *Rev. Ver.*
What is meant by seven Spirits before his throne?
How is the Trinity recognized in this salutation?
What promise was John confidently quoting in ver. 7? Acts 1. 11, with 9; 1 Thess. 4. 17.
What is the meaning of the phrase Alpha and Omega, which John uses so often?

2. The Vision, v. 9-18.
Where was John at the time of this vision?
Why was he there?
Who was Roman emperor at the time?
By what was the vision preceded?
What was the vision?
What other vision had John had of the glorified Saviour when the Saviour was living?
What characteristics of divinity were shown in this vision?
What revelation of himself did this glorified Saviour make that made John know him?

Practical Teachings.

1. John, an exile and convict in the mines of Patmos, had this most wonderful vision. There is no condition so lowly, or service so hard, but that God's glory may illumine it.

2. God's message to his Church—grace—peace. Our return to him—adoration forever. God is ever ready to give us *his peace.* Are we always ready with adoration and praise?

3. John was in the Spirit on the Lord's day. Can it be better spent?

4. The tenderness of the King of kings. His message ever is, "*Fear not.*"

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Salutation, v. 4-8.
To whom does John write?
What does he ask for them?
What three titles are given to Christ?
In what was Christ a faithful witness? 1 Tim. 6. 13.
How was he the "first-fruits of the dead?" 1 Cor. 15. 20.
What three things has he done for believers?
To what are believers exalted? 1 Peter 2. 9.
What is said of the coming of Christ?
What does he declare himself to be?

2. The Vision, v. 9-18.
When did John see this vision?
On what day of the week?
What did he hear?
What did the voice testify of itself?
To what churches was John to write?
What vision did John see?
What form appeared to him?
What was his appearance?
How did this vision affect John?
What assurance was given him?
Whom did the voice declare himself to be?

Teachings of the Lesson.

Where in this lesson are we taught—
1. Our salvation though Jesus Christ?
2. Our exaltation through Jesus Christ?
3. God's watchful care over his Church?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was John sent as a prisoner in his old age? **To the island of Patmos.**
Why was he sent there? **For telling people about Jesus.**
Who appeared to him? **Jesus, the Son of man.**
What did he tell him to do? **To write what he saw in a book.**
To whom was the book to be sent? **To the seven churches of Asia.**
What did John see? **Seven golden candlesticks, and Jesus in the midst.**
What was the dress of Jesus? **A long robe fastened with a belt of gold.**
What were white as snow? **His head and his hair.**
What were like flames of fire? **His eyes.**
How did his voice sound? **As the voice of many waters.**
What was in his right hand? **Seven stars.**
What seemed to come from his mouth? **A sharp, two-edged sword.**
What was bright with heavenly glory? **His face.**
To what did John compare it? **To the sun when it shone brightest.**
How was John affected by the vision of Jesus? **He fell, as if dead, at his feet.**
What did Jesus do? **He laid his hand upon him, saying, "Fear not."**
What did he tell him? (Repeat the Golden Text.)
When shall every eye see Jesus in his glory? **When he comes to earth upon the clouds of heaven.**
For what shall the earth tremble and mourn? **For its sins.**
Who will be glad to see Jesus? **Those who love and obey him.**

Words with Little People.

No one but John ever caught a glimpse of the wonderful beauty, greatness, and power of Jesus after he went up in the clouds. We can never imagine how

beautiful he was, nor can we understand the vision; but, darlings, this wonderful being he saw was the very same Jesus who "died for us," and "came to life" again, and "is alive for evermore," our own Saviour, so we need not feel frightened when we study this lesson. After all he suffered, are you not glad he is so glorious now?

THE LESSON CATECHISM.

[For the entire school.]

1. Where was the apostle John sent as prisoner in old age? **To the island of Patmos.** **2.** What did God give to John there? **A vision of things to come.** **3.** Whom did he see in the vision? **The glorified Saviour.** **4.** What did the Saviour say to him in the Golden Text? **"I am,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Glorified Saviour.

I. A Risen Saviour.
The first-begotten of the dead. v. 5.
"He rose again the third day." 1 Cor. 15. 4.
"The first-fruits of them that slept." 1 Cor. 15. 20.

II. A Royal Saviour.
Prince of the kings of the earth. v. 5.
"Above all principality and power." Eph. 1. 20-22.
"Lord of lords and Kings of kings." Rev. 17. 14.

III. A Redeeming Saviour.
Washed us from our sins. v. 5.
"Sanctify the people with his own blood." Heb. 13. 12.
"Cleanseth us from all sin." 1 John 1. 7.

IV. A Returning Saviour.
Behold, he cometh with clouds. v. 7.
"This same Jesus....shall so come." Acts 1. 11.
"Shall descend from heaven with a shout." 1 Thess. 4. 16.

V. A Human Saviour.
One like unto a son of man. v. 13. (Rev. Ver.)
"Upon....the throne ...appearance of a man." Ezek. 1. 26.
"In the midst of the throne....a Lamb." Rev. 5. 6.

VI. A Glorious Saviour.
As the sun shining in his strength. v. 16.
"His face did shine as the sun." Matt. 17. 2.
"Above the brightness of the sun." Acts 26. 13.

VII. A Gracious Saviour.
His right hand upon me....Fear not. v. 17.
"Not ashamed to call them brethren." Heb. 1. 11.
"Come boldly unto the throne of grace." Heb. 4. 16.

THOUGHTS FOR YOUNG PEOPLE.

Facts Concerning Christ.

1. We learn in this lesson that Christ, though once dead, is now living. Upon that fact depends the truth of the Gospel. If Christ did not rise, then we are all deceived. If he rose, we too shall rise.

2. We learn that Christ loves us. Rev. Ver., ver. 5. He loved the world, and from love came to save it; he loved his disciples on the earth; and now he loves all men, and is willing to save all.

3. We learn that Christ died for us, and by his dying takes away our sins. Ver. 5. We cannot understand the mystery of his atoning death, but we can believe it as a fact, asserted all through the Bible.

4. We learn that Christ gives us high privileges. "Kings and priests." v. 6. Those who follow Christ in his humiliation, shall share in his exaltation.

5. We learn that Christ in his glory still wears the likeness of his humanity. He appeared to John as "one like unto a son of man." It is our brother-man who sits upon the throne. v. 13.

6. We learn that Christ in glory has a deep interest in his people on the earth. He holds in his hands the stars, which represent his ministers; and he walks among the candlesticks, which represent his churches. He knows their condition and their need. v. 12-18.

English Teacher's Notes.

We are approaching the end of our seven years' course of lessons, and closing, as is appropriate, with some passages from the last book of the Bible.

In reading letters from absent friends, if there is any part of them to which we give special attention it is to their closing words. And we may be sure that the closing words of the book of God—the letter, so to speak, which he has sent to mankind—will be not only commensurate with the sublimity and importance of the whole, but will press upon us the grand points which the divine writer desired to leave upon our memory.

A large portion of the Bible is occupied with the story of events which have occurred on earth. It has taken us into the great city and into the lonely desert. It has shown us kings with their armies, statesmen and their plans, men and women and children too, with their common needs and sorrows and sufferings. Sometimes it has brought us into contact with the great lines of the world's history, sometimes it has led us into by-ways into which no other record would have turned. But in the last book it takes us higher and farther. It takes us higher—giving us a glimpse into heaven itself and the glories there, glories such as can only be described to us by symbolic language, since the literal truth infinitely surpasses all we can conceive. And it takes us farther on into the future, making through its dimness a track of light, which the eye of faith may follow right on into eternity.

And this book, so high and wonderful, so strange and so sublime, is not beyond the reach of a child's interest, a child's enjoyment, or a child's profit. The young mind, not yet utterly absorbed by the things of this world, has a certain readiness for the glimpse of heaven and of the future which is given here. And surely it is of the utmost importance, that the last messages from the book of God, dealing with the subjects which, above all others, the worldly man strives to disbelieve or to forget, should be carefully impressed on the mind before its freshness is lost or its simplicity marred. A German poet (Chamisso, born a Frenchman) cherished a tender remembrance of the old home he had known in his infancy after the walls had long been destroyed, and the plow had passed over the ground where once a stately castle stood. Let our children, as they go forth into life, the full, hurrying,

changing, weary life of this world, carry in their minds and in their hearts a picture of the home which they indeed have never seen, but which is real and sure and glorious and eternal, prepared for those who believe in the Lord Jesus Christ and love and serve him.

Our lesson for to-day strikes the key-note of the book. We are not shown heaven first; we are not shown the future first. Before either of these is opened we are shown Christ, the first and the last, the center and end of all things. The lessons for the past year have been chiefly occupied with the life of the Lord Jesus Christ on earth, in his mortal body. We now get a sight of him as the Risen One in glory, and the picture is drawn by the same pen which we have followed through the year, that of the one companion of our Lord on earth to whom it was given to see him in his glory.

To see this, John was withdrawn from the great world. He was shut up in Patmos (an inhospitable island, inhabited by convicts sent thither by the Roman government) for the word of God and for the testimony of Jesus Christ. What was the condition of things in the world he had left?

The civilized portion of the earth was then under the sway of one central authority. The Roman Empire was still strong and vigorous, and the reins of government were held, nominally, at least, by one hand. The Roman Cæsar was a sort of divinity to his subjects, whatever might be his personal character. This character was often far from being an estimable one. Claudius was weak in intellect; Caligula, verging on insanity; Nero, an actor and a tyrant; and Domitian, who at this time occupied the throne, is said to have beguiled his leisure moments by catching flies. Paganism still remained supreme. The Christians were despised and persecuted, and the Christian Church was in danger from false teachers—traitors threatening her from within, as well as foes from without, while the one remaining apostle was withdrawn out of sight and shut up in an ocean prison.

But what was shown him there?

1. *A divine yet human Ruler.*

The first line in the description of him whom John saw (into which I can enter but briefly) is this: "One like unto the (or, rather, a) Son of man." Here is the man whom God had ordained (Acts 17. 31), the King whom he had set up (Psa. 2. 6). The destiny of mankind is in the hand of One who is their "bone" and their "flesh." 2 Sam. 5. 1. He is clothed in the long garment worn by priest, judge, and king, with the golden girdle of authority.

But how about his inherent fitness for this dignity? Six points are mentioned:

1. The hoary head of wisdom and ripe experience. Verse 14. Here is no novice on the throne, but one who is called the "Everlasting Father." Isa. 9. 6.

2. The fiery glance of discernment. Verse 14. No corruption can exist in his empire unknown to him. No wrong-doing can ever be hidden from him.

3. The walk of absolute purity and righteousness. Verse 15. The term "*chalcolibanus*," rendered "fine brass," was no doubt familiar to the people of Asia, and expressed the idea of entire refinement and separation from every particle of dross. Comp. Psa. 72. 2.

4. The voice of infinite strength and unbounded modulation, verse 15, which could shake the earth and the heavens, and yet could gently whisper in the heart of a child.

5. The word of power, like a two-edged sword. Verse 16. The Roman general Pompey boasted that he could call up an army by stamping his foot, but the word proved an empty boast. Christ's word shall "not return to him void." Isa. 55.

6. The countenance of dignity and beauty, verse 16—not hidden from the popular gaze, but shining on all who will look up to it, yet so dazzling that even the beloved disciple when he beheld it "fell at his feet as dead."

This is he, "The First and the Last" and the "Living One" (Psa. 31), "who was dead and is alive for evermore," who holds in his hands the reins of the world's government.

This vision brought such joy to the apostle that before describing it he bursts into a song of praise. Verses 5, 6. Why was this? Because he could say, "Him that loved us, and washed us from our sins in his own blood." Joy to all who can say the same!

2. *A Church watched and cherished.*

The first thing John saw was seven golden candlesticks—the number corresponding primarily to the principal churches of Asia, and ideally to the Church as a whole. It was in the midst of these that the glorious One stood. The little communities of Christians scattered here and there throughout the Roman Empire would have counted among men as the most insignificant part of it. But their true place was next the King, in his immediate presence and under his personal guardianship. Joy to those who are Christ's!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map showing the location of the seven churches and of Patmos....Describe John, an old man in exile at Patmos....The vision which he there beheld: 1. The time—"the Lord's day." Show how early the first day of the week began to be observed, and find an allusion to it in Paul's life. Acts 20. 7....2. The apostle's condition—"in the Spirit."....3. The voice, vers. 10, 11....4. The candlesticks. Show how they were a type of the Church....5. The glorified Saviour, his appearance....6. The effect of the vision....The teachings will naturally group around the account of the vision which John beheld. In the Analytical and Biblical Outline is one line of teaching on this subject—"The Glorified Saviour." These points may be presented, the illustrative texts read, and the truths enforced.... Another line, somewhat similar, is given in the Thoughts for Young People.

References. FREEMAN. Ver. 18: Keys, 502.

Songs from the Epworth Hymnal.

46. Holy, holy, holy!
62. Rise! glorious conqueror.
64. Golden harps are sounding.
66. Crown him with many crowns.
71. Jesus, the very thought of thee.
158. A wonderful joy.
188. Lead, kindly Light.
199. Sweet hour of prayer.

Primary and Intermediate.

LESSON THOUGHT. *The Living Jesus.* Make a cross on the board, or pin up one cut from paper. Ask who died on the cross, and by a few questions draw out the story of the death and resurrection of Jesus. Tell that this lesson shows that, though Jesus died, he is living now, and take the opportunity to impress the truth that the death of the body does not put out the spark of life in the soul which God gives. Teach that Jesus lives now and will live forever, because he was one with God through doing his will, and that if we obey Jesus we shall be one with him, and so shall live forever.

Seeing Jesus. Has any one seen Jesus since he went back to heaven to live. Tell that John saw him, and tells us in this lesson how he looked. Who would like to see Jesus? Who may see him? Teach that those who love him and serve him faithfully as John did will surely see him some day. John was now an old man. He had been sent to a little island called Patmos as a prisoner, by a wicked Roman emperor, for preaching Jesus. Show that this did not hinder him from seeing Jesus, and impress upon the children the truth that nothing but sin can shut out Jesus from our sight. This may be made very practical. Even a very little child will understand that anger, selfishness, falsehood, or any evil passion, shuts the eyes of the heart so tightly that Jesus cannot be seen.

Hearing Jesus. John not only saw Jesus, he heard him. Describe him as John saw him in vision. Speak of the eyes like a flame of fire, which can see into the very bottom of our hearts. Speak of the sharp sword which went out of his mouth—the sword of truth which must cut off and destroy all that is evil. With red crayon make seven stars on the board, and teach a lesson of the mighty power which can hold the stars in his hand, and move this great world at will! And yet this mighty God spoke to John! Will he speak to us? Yes, if we love him and serve him as John did. Who holds the keys of the other worlds in his hand? Ask what a key is for. Can we enter a room which is locked if we do not have the key? Suppose we have no key of our own, what shall we do? If we know some one who has a key we will ask him to let us in. Jesus holds the key to our eternal life. He holds the key to death and hell. We do not want to enter this door, and Jesus will keep it closed for us if we ask him. If we show by our love and obedience that we want to enter into life, Jesus will open the door.

Lesson Word-Pictures.

It is the Lord's day upon Patmos. How still, secluded, is the hour when to the soul of the prophet is given the Spirit's rapt vision! Suddenly there is a great voice behind him. He turns. He looks. There is a glow, a glitter, a dazzle, and out of the stranger, confusing, bewildering light, come into distinctness of outline the seven golden candlesticks. In the midst of them rises the form of the Shining One. Like the whiteness of the wool, like the whiteness of the snow, is his hair. Like flaming fire are his eyes. Like the brass in the fiery furnace, molten, clear, blinding the vision, are his feet. In his right hand are held seven stars. Sharp the two-edged sword of flame going out of his mouth, and all his face dazzling like the noon-day sun. How majestic his voice, like "the sound of many waters!" The prophet can no longer look. He cannot speak. He cannot stand. He falls as one dead. A step, a touch, a voice, and, lo, the Alpha and the Omega speaks!

Blackboard.

BY J. B. PHIPPS, ESQ.

Draw this before the school assembles. Tie a string to a piece of white chalk, and draw a circle. Hold the string against the board with the left hand, and make the circle with the right hand holding the chalk. Why make a circle? Because we want to represent the completeness of Christ, without beginning or end, thus symbolizing his eternal presence.

COLORS. Circle white; rays yellow; letters red, shaded with blue.

LESSONS FOR DECEMBER, 1886.

DEC. 5. Worshiping God and the Lamb. Rev. 5. 1-14.
DEC. 12. The Saints in Heaven. Rev. 7. 9-17.
DEC. 19. The Great Invitation. Rev. 22. 8-21.
DEC. 26. Fourth Quarterly Review.

Book Notices.

With Pack and Rifle in the Far South-west. Adventures in New Mexico, Arizona, and Central America. By Achilles Daunt. With Twenty-five Illustrations. London and New York: Thomas Nelson & Sons. This is a book full of useful information conveyed in a manner very attractive to youthful readers. History, antiquities, geography, natural history, hunting scenes, and adventures are given, until the reader wishes he might have been with the writer, excepting in a few instances, when probably most of the readers would be glad they were at a safe distance.

Seeking a Country; or, The Home of the Pilgrims. By the Rev. E. N. Hoare, M.A. With Thirty-one Illustrations. London and New York: Thomas Nelson & Sons. The history of the founders of New England is here given under the thin veil of a story. The historical matters are true to fact, and the others are true to nature. The nobility and heroism displayed by the pilgrim fathers are worthy of perpetual recognition and remembrance, and this volume will aid in securing these.

Heroes of the Desert. The Story of the Lives of Moffat and Livingstone. By the Author of "Mary Powell." New and Enlarged Edition, with Numerous Illustrations. London and New York: Nelson & Sons. The names of these two "heroes of the desert" are appropriately joined in narrative, as they were of the same nationality, of the same profession, preached and traveled in the same dark continent, and were connected by ties of marriage. The young people of this generation do not know as much as they ought of the labors and sacrifices of Moffat. These prepared the way for his son-in-law, Livingstone, and both were men worthy to be remembered while time shall last. This is a good book for a Sunday-school library.

The Riverside Museum. By Jak. New York: Thomas Y. Crowell & Co. The writer, in a very interesting manner, tells of some young people who employed their leisure hours in combining profit with amusement, by learning the habits of various animals, the formation of geological specimens, and the growth and peculiarities of plant life. A great deal of valuable instruction is thus conveyed to the reader, while he is interested in the occupations of those who contributed to the "Riverside Museum."

The Lord's Day our Sabbath. By James H. Potts, D.D. Detroit: Methodist Publishing Co. In a tract of forty-four pages, Dr. Potts discusses in a clear, candid, and convincing manner the subject of the Christian Sabbath, showing that the first day of the week is the Sabbath now to be observed.

Talmage on Rum. Sermons and Addresses by T. DeWitt Talmage, D.D. New York: National Temperance Society. In these eight addresses, collected into one volume, we have the peculiar style of the famous preacher well illustrated. Fiery, denunciatory, pathetic, sublime, picturesque, and interesting, he deals with alcohol and narcotics as among the greatest foes of the human race.

In the Bush and on the Trail. Adventures in the Forests of North America. A Book for Boys. By M. Benedict Revoil. With Seventy Illustrations. London and New York: Thomas Nelson & Sons. This is a translation of a work originally written in French. The writer gives account of various hunting adventures in different parts of the United States, and in so doing describes the habits of the wild beasts of our forests and the wild birds of the air.

Famous Caverns and Grottoes Described and Illustrated. By W. H. Davenport Adams. With Forty Illustrations. London and New York: Thomas Nelson & Sons. To many minds there is a fascinating interest in the singular openings in the earth called grottoes, or caverns. All such will welcome this book as an aid to their studies and investigations. The author describes grottoes and caverns of volcanic origin; grottoes and caverns excavated by the agency of water; stalactitic caverns; natural ice caves; and bone caves.

Famous Caves and Catacombs Described and Illustrated. By W. H. Davenport Adams. London and New York: Thomas Nelson & Sons. Cave temples and catacombs of all lands and ages are here described. These of our readers who have ever gone down into these dark places and with slender taper in hand have followed the devious windings of the under-ground cemeteries will find in these pages a vivid reminder of their former travels; while those who have not had that opportunity will gather from the book a great amount of interesting and valuable information.

Lives of Girls who Became Famous. By Sarah K. Bolton. New York: Thomas Y. Crowell & Co. Here are brief accounts of nineteen women who have been noted in the present generation as authors, artists, philanthropists, travelers, and teachers. These are interesting records of what can be done by determination, labor, and self-denial, and are well worthy of study and of reflection by all readers, especially by young ladies.

Spun from Fact. By Pansy. Boston: D. Lothrop & Co. When an author who has scarcely reached middle life has written seventy books, which are found in more Sunday-school libraries than the stories of any other writer, there must be good reasons for her popularity. It is accounted for in her cheerful views of life, the earnest, practical Christianity which she presents, and her sympathy with the every-day experiences of people. Her range of character is not wide, but her heroes and heroines always seem real, though they are at times a little overdrawn. This book is a true story, except for the change of names, and a few imaginary conversations, and it is full of interest.

The Naresborough Victory. By Rev. T. Keyworth. London and New York: T. Nelson & Sons. A temperance story in five parts, each part supposed to be written by a different person, from among the characters of the book. It is ingenious in construction, entertaining in style, and well adapted for the Sunday-school library.

The Children of Old Park's Tavern. By Francis A. Humphrey. New York: Harper and Brothers. A well written story of child-life in Massachusetts, "on the south shore," representing a period of forty years ago. It is a lively picture of country and sea-side life, showing a personal experience in many of its details. The historic figure of Daniel Webster appears incidentally among its characters.

Jo's Opportunity. By Lucy C. Lillie. New York: Harper and Brothers. One of the "Young People's Series," and as interesting and healthful as its predecessors; being the story of a tenement-house child who was rescued and transformed from an Arab to a Christian.

The Pink Sash Library. 4 vols. Illustrated. London & New York: Thomas Nelson & Sons. Four little books in a box, containing stories about children, animals, and birds. They will make a pretty birthday present for a child.

School Bulletin Publications. Syracuse, N. Y.: C. W. Bardeen. These two pamphlets of this excellent series are entitled "Schools of the Jesuits," and "John Amos Comenius." They form the first and second issues of "Pedagogical Biography."

Northend's Memory Selections. Advanced Series. Syracuse, N. Y.: C. W. Bardeen. A collection of "memory gems," printed on cards for the use of teachers.

Salome; or, "Let Patience have her Perfect Work." By Mrs. Emma Marshall. London & New York: T. Nelson & Sons. The story of an English family which loses its wealth and retires to an unfashionable street. The character of Salome is well drawn, and shines in contrast with her selfish brother Raymond. Though some small incidents are related at too great length, the book is interesting, and will do good.

At the Pastor's. By the Author of "The Swedish Twins." London & New York: Thomas Nelson & Sons. An admirable story of Swedish life in a country parsonage, which will be popular in the Sunday-school library.

CLASS RECORD FOR NOVEMBER, 1886.

	Nov. 7.	Nov. 14.	Nov. 21.	Nov. 28.
Weather.....				
Teacher.				
PUPILS.				

Whisper Songs for November.

(Tune, "When he cometh.")

SIXTH LESSON.

Though not seeing, yet believing,
I'll trust thee, my Saviour,
And I'll follow in thy footsteps,
To my home in the skies.—*Cho.*

SEVENTH LESSON.

If thou lovest, truly lovest,
The Lord who hath bought thee,
Feed his children, try to help them,
The flock that he leads.—*Cho.*

EIGHTH LESSON.

Light is goodness, sin is darkness,
Then flee to the Saviour;
Trusting in him, walking with him,
Thy path will be light.—*Cho.*

NINTH LESSON.

He that liveth, ever liveth
In heaven's bright glory,
Is our Saviour, blessed Jesus,
The First and the Last.—*Cho.*

LESSONS FOR 1886.

Fourth Quarter.

Oct. 3. JESUS BETRAYED.....John 18. 1-14.
10. JESUS BEFORE PILATE.....John 18. 28-40.
17. JESUS DELIVERED TO BE CRUCIFIED.....John 19. 1-16.
24. JESUS CRUCIFIED.....John 19. 17-30.
31. JESUS RISEN.....John 20. 1-18.
Nov. 7. **Thomas Convinced**.....John 20. 19-29.
14. **Peter Restored**.....John 21. 4-19.
21. **Walking in the Light**.....1 John 1. 5-10, and 2. 1-6.
28. **John's Vision of Christ**.....Rev. 1. 4-18.
Dec. 5. WORSHIPING GOD AND THE LAMB.Rev. 5. 1-14.
12. THE SAINTS IN HEAVEN.....Rev. 7. 9-17.
19. THE GREAT INVITATION.....Rev. 22. 8-21.
26. FOURTH QUARTERLY REVIEW.

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